

Rabbi Michael-ben-Pesach Portnaar

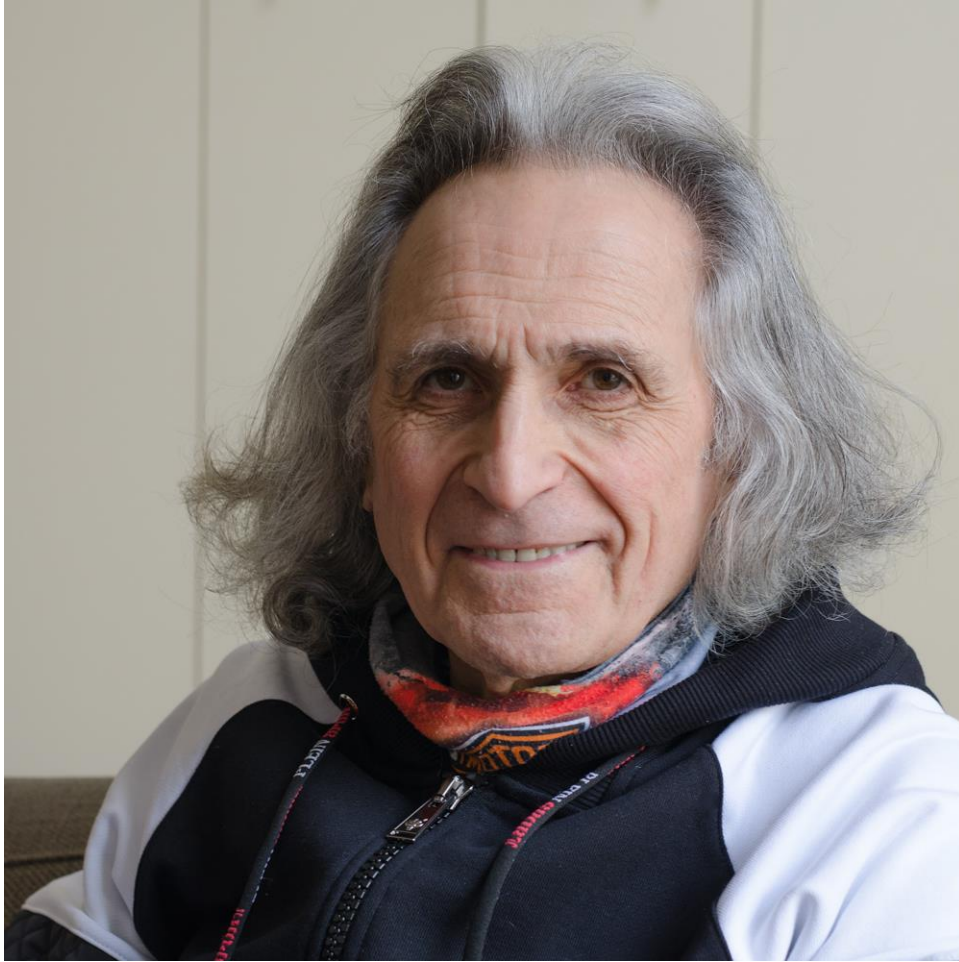
Learn
ZOHAR

Part 4



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By

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Lesson 40

Try to learn to give, because you can not learn that anywhere. There is no way in our world to learn to give. In our study we try to give. We can not learn that. You have to bring it up yourself, learn to give it. Everywhere in every organization, including spiritual organization, they want to limit someone, they subject someone to rules and things. Everywhere. Go anywhere in the world and you will not see anywhere like here. Why? We try absolutely without any pressure, even from inside we try not to manipulate.

It is very special what we learn: revival from the dead, that is what we actually do every day. Renewal every day.

We have learned last time about tzadik and tsedek, z'a and malchut, yesod of z'a and yesod of malchut. We just continue.

ו"ש, אמר לה, צדי, צדי אנת, וצדיק אנת: אות צדי היא יסוד דז"א, וכשהיסוד כלול יחד עם הנוקבא נק' צדיק.

He gives a piece from Zohar : **And He told her** against the letter tzadi **tzadi** He pronounced the name of the letter 2x **you are tzadi and you are also tzaddik**: What does that mean? He has said 2x tzadi and then He said: you are also tzaddik. Tzadi is the name of the letter and tzaddik is righteous. We know that, but what does that mean? Look what he tells us : **the letter tzadi is yesod of z'a** Clear? How come? We have learned ... What is z'a? In which letters are z'a? In each partzuf is z'a from yud/10 to tzadi/90. From alef 1 to tet 9 is binah in every partzuf, from yud to tzadi is z'a and from kuf to taw is nukvah or malchut. He tells us that the letter tzadi is yesod from z'a. Why? That is the ninth letter of z'a. What is the keter of z'a? Yud. The ninth letter down from yud is tzadi and that is yesod of z'a. Look what he says to us : **and when yesod that is tzadi in himself encloses with the nukvah malchut then he is called tzadik**. The nukvah gives yesod of z'a the letter kuf at the end. He will explain that to us. Also here it is great.

Let's see how it all works. He himself, yesod of z'a, is tzadi and if nukvah is connected to him then it is tzadik. Anything that is masculine and there is no female with it, is not perfect. So we also see that tzadi is yesod and when kuf comes in, that is nukvah, then it becomes tzadik / just. In the word צדיק tzadik is צדי tzadi, yesod of z'a, and ק kuf is nukvah. Clearly? Righteous / tzadik tzadi is yesod on the male side, and kuf is nukvah. He then has masculine and feminine within himself and therefore he is just. Righteous means in accordance with the laws of the universe.

כי ט"ס דז"א הן מ' עד צדי, והק' היא התחלת הנוק', כנ"ל, וכשהנוקבא דבוקה ביסוד, הרי הק' דבוקה בצדי, ונק' אז היסוד, צדיק

For nine sfirot of z'a are from yud to tzadi and the letter kuf is the beginning of the nukvah as mentioned above kuf is the beginning of the nukvah, the malchut. In every partzuf nukvah starts from kuf and when the nukvah is attached to yesod then the letter kuf is attached to tzadi tzadi is yesod and the next letter is kuf, the beginning of the nukvah. When that kuf is attached to that tzadi, yesod of z'a and kuf is nukvah, then the tzadi + kuf together, and that is tzadik, also the word for righteous. One who is righteous draws from yesod of z'a to which the first letter of the nukvah is attached, the kuf. He then has masculine and feminine in himself. and then yesod is called tzadik. Yesod of z'a is the letter tzadi. When the letter kuf or nukvah is attached to it, the yesod is called tzadik. When nukvah is attached to the yesod it is tzadik.

וזה ששיבח אותה הקב"ה, צדי אנת, במקומך ביסוד ז"א.

And that is the tribute that the Creator gave to her 'you are tzadi' at your place in yesod of z'a you are tzadi at your own place in yesod of z'a. Clearly? Tzadi has nine. For yourself you are tzadi, male part without nukvah.

וצדי אנת במקומי, כי את רשומה בי, בזווג דלא פסיק, כדברך.

And you are also tzadi in My place In My place, that is the binah. We have seen that the binah is similarly structured: male and female. Abba is male, yesod of abba is just like z'a, male, is also tzadi, and Ima the mother, is just like nukvah. So the higher ones are built up like the lower ones, only Abba and Ima, papa and mama, are permanently in perfection, they do not have ups and downs, like lowers have. And that is why it is also the case with the correction: first to rise, to cover Abba and Ima, just as a lampshade does with respect to a lamp, and then bring the light down, always make those movements. Only that is given, nothing else is given to man. So because otherwise there would be no feedback, otherwise the human being is lost. So you always have to make that movement to Abba we-Ima, who are built up just like z'a and malchut. And we humans, souls, we are products of z'a and malchut. We behave the same, we attract to them and they bring our desire/prayer to Abba and Ima and from that they give it to us. No, they bring that up to Abba and Ima, they gain extra light, and then they go back to their own place, filled up with what we have caused, and they give it to us.

If we ourselves do not cause z'a and nukvah to climb up to Abba and Ima, because of our revival, nothing will come of it. Then we can not receive anything. You can say what you want, you can not receive anything. Clearly? Only through our own revival can we cause something: if we cause something good in the higher, then the higher gives it all to us. Clearly? Remember that, nothing comes from above if we do not first cause the good to the higher. The higher does not really need it as it were, but with respect to us.

[student asks question: "what is" bimkomi "?] Answer: "In my place ". [Lack of clarity with student] Answer: Last time it was also said, if you look above at line 10 left column, there is what the letter tzadi says to the Creator, the Creator is Abba and Ima, binah. Just like z 'a and malchut, but then in the higher step. So the letter tzadi then said to the Creator: And You the Creator, who is called tzadik, You are also incised / inscribed in me. And he told us further:

Even the Creator, who is Binah, is set/shaped as tzadik and tsedek. Tzadik is male and tsedek is female. Just like z 'a and nukvah. The three first of the binah who have become Abba and Ima. Father and mother, so that's what he says now, clearly? So built just like that are Abba and Ima by tzadi, the letter tzadi, but then the letter tzadi in the partzuf of Abba and Ima. There is also tzadi. Abba is like tzadi and she is like tsedek. So he is like z'a and she, Ima, is like nukvah, the same structure. That is why the Creator also tells him twice tzadi. First he tells him in line 24: 'tzadi, tzadi ant' you are twice tzadi. Twice tzadi, why does he say that? Once in your own place you are tzadi, and the other time at My place you are also tzadi. Because I am also built up like you, also as tzadi.

for you says the Creator to her ... 'you' tzadi, yesod of z'a **are incised in Me/registered in a non-stop zivug** zivug the lo pasik. Abba and Ima make non-stop zivug, and therefore it is always crucial for us to climb up whenever we fall short. Always, that we first come to nukvah and z 'a, for all souls come from nukvah, all the souls that live that are produced come from the malchut of the atzilut. Most, I will not say all, for there are also exceptional souls who come from higher, from z 'a. And there was also someone much higher, in the time of King David, we will all learn that, who was much higher. There are souls that are very high. We have also learned that there are different souls, but most souls come from the malchut of the atzilut. And look, if the souls themselves are descended from the malchut of the atzilut, therefore we also have the strength and duty to return to them for filling. Our souls come from the malchut of the atzilut, we have already been there, at the malchut of the atzilut, there is

our source, our root. That is why we can always count on that, clearly? Only we have to raise ourselves up, to long for that malchut and then that piece of that malchut, what we thereby raise, that power, which goes to unite with z 'a, with the masculine, because she will not give anything without receiving it from the male, because she receives from z 'a, she then clings to tzadi as the letter kuf, then it becomes tzadik. He is tzadi, she is kuf and together it becomes tzadik / righteous, and with that it goes up again to Abba and Ima, dad and mommy. He clothes Abba, everything has to be in accordance with qualities, and she will clothe Ima, the mother. And from within are Abba and Ima, papa and mama, and they are always in permanent zivug. And when those z 'a and malchut then pull our prayers upwards, when they are now there, then they also take advantage of the inner, where the zivug of Abba and Ima is, clear? All that goes to Einsof, and from Einsof it goes back down to z'a and malchut. And then it goes back to the causer. Who was the causer? I was the cause or you were the cause. You said no to yourself, you're going to get a great revival and not that you just learn that sfirot and it's only going to be theory for you. Now learn everything that we learn from Zohar, that is great what we are learning now, that you have that desire inside, let it happen to me, let me be like z'a and malchut what I learn now, because nothing happens in the higher that does not happen in the lower: everything is the same, with the same structure, clear? For if we now learn from z'a and malchut how they come to Abba and Ima, then it is as if we ourselves are being dragged to that Abba and Ima. If we only know and apply the mechanism, that will give us great salvation.

[Question from student.] Answer: No, he speaks of z 'a is tzadi and kuf is nukvah. But its origin, what does the Creator say? "The first tzadi that is you in your own place", z'a in its own place, so yesod of z 'a, the 9th sfirot of z 'a. "You are in your own place tzadi, and the 2nd tzadi is in Me", in the Creator. Because Abba also has Yesod, does he not? For how would Ima accept him without yesod? Clearly?

[student still does not quite understand it] Explanation: Abba is also partzuf, Abba has the whole construction and Ima has the whole construction. So Abba also has his own yesod, and z 'a has yesod. Clearly? Abba also has 9 sfirot. What is difficult about it, it is not difficult. Abba has yesod and Ima has yesod. So what does the Creator say to him, Abba and Ima?

[Student asks for drawing for clarification] Answer: no, no drawings. *[Then it becomes clearer]* You have to muster the forces a little bit, imagination you have to have. Listen carefully. Drawings you remember, it is not good drawings. Last night, for example, I gave drawings because that was necessary. I felt that was necessary, but now it is not necessary. Z'a has 9 sfirot, is it right or not? I mean 10 but the yesod is the 9th, yes, or not? Abba also has yesod, clear? And yesod at Abba is just like tzadi. Why? Because it is also yesod. So Abba and Ima are just as constructed as z 'a and malchut. That is what he says to us.

So the Creator says to him that the first tzadi, that is you in your own place, z'a, but the 2nd tzadi is: "you in My place, where you come from". Where does z 'a come from? From Abba and Ima, father and mother. Abba gives seed, Abba the father gives light that is called seed, and the mother then gives clothing, body as it were. Also a kind of roughening of light, in which the light of Abba can sit, enter and be held. Clearly? And that's what he says.

[question student about the word TSaDYK tzadik: you write it with טזדי tzadi, dalet and yud and kuf, do the letters ז dalet and ך yud mean something? Or are they the first three letters + kuf? The letter has been written out, but the kuf is not written out.] Answer: No. *[that those dalet and yud also have some deeper meaning]* I do not know, we will see [דאך daj] Of course there is something in it but we will see that in its place. Very good of you.

So again: He has said twice tzadi: "Tzadi, tzadi", said the Creator, "the first tzadi refers to you in your own place that is an explanation of what is written in the Zohar, and the second is you in Me". So actually "you in me, because you come from me". Z 'a comes from Him. So "you in Me" is also just like tzadi, "because I am also built up" says the Creator, Abba and Ima is

built in the same way as Him. But there is no separation between them. Here at z 'a and malchut it may be that sometimes they are in unity, but sometimes they are separated. In this way we see exactly the same in our world, that is only because we do not know the laws of the universe; all separations come because we know nothing of the laws of the universe. If people knew about the laws of the universe and applied it, how it is with the masculine and feminine, how that is with Abba and Ima etc., then we would hardly have divorces, absolutely not. That is only because people do not understand how that all works, thousands of years by the way. Of course, it does not matter, but it is already known at this time, so all separations come: all misery comes because we do not know how that functions. And of course that my people are the first to be identified as the culprits, honestly, that's the way it is. Because they do not want that, because here in the Zohar everything is written, in terms of strength, how must man, the only way that leads to the salvation of mankind, and gives man daily salvation, but also ultimate fulfillment. Do you understand, and if we do not, who is going to do it all? So that is great and terrible, beautiful and terrible that it is not done. Because I'm the least worthy of touching that, absolutely, the least worthy of it, and who will do it ... Look at the whole world, where are the examples? Who gives that to the non-Jews? They do not even give it to Jews, let alone ..., here it is everything, everything is here, the rescue comes only through Zohar. Not through religious acts they do or other peoples, everything is good, that is fine, but it is still naive, it is not of this time anymore; of course it has been and will be all that time. Until the coming of the Messiah, the religions will continue to exist, absolutely, because everyone is different according to his development. Only it is a pity of the time, clearly, it is a pity of time. Nothing else exists in the world, absolutely, I guarantee everyone. Go search, nowhere will you find it: Zohar gives us that. Soon we will also learn from Ari, who will give it to us. I do not have to prove anything; I do not belong to any movement in the world, you can just accept it from me. Soon you will experience it more and more. Absolutely, I absolutely do not belong to anyone. Why not? Because I see what is given to man in the Zohar to absolutely not stick to someone else, to no force, to no group, and only then will you get salvation, eternity. And therefore....

So the Creator says twice tzadi, tzadi: on your own place and tzadi on the place of Me. If we are going to experience the structure more and more, from that 10 sfirot of atzilut etc. and start to live in it and structure it in ourselves, we will always experience something that is not human, which is not for sale. Look what he tells us step by step we bring that rescue formula. Abba says: "You are in Me, tzadi". Okay, so twice tzadi.

And the third thing He says in the Zohar ... the Creator says to tzadi, yesod of z 'a :

וגם צדיק אנתכי גם הנוקבא כלולה בך, בסוד ק' של אחר הצדי.

You are also Tzadik that is the third **because the nukvah is also enclosed** connected with you. Clear? "Tzadi, but you are also tzadik. Tzadi are you in your own place, tzadi you are also in My place, because everything with you is just like with Me, from Me, from yesod of Abba, you come. But you are also tzadik. "Why?" With you is also attached nukvah, kuf. "And we know that kuf is the beginning of the nukvah. Tzadi is 90 and kuf is hundred, and it is attached to z'a. When the nukvah is attached to z'a, tzadi is the same, the yesod of z 'a, then it becomes tzadik. That is what he tells us. Because nukvah is also connected to you **in the secret of the letter kuf** which comes **after the letter tzadi**. Clearly?

After the letter tzadi comes kuf, and if she is then attached to yesod of z 'a, or tzadi, then it becomes tzadik, then it becomes, only then you are just.

ועכ"ז אינך ראוייה למברי בך עלמא כמ"ש והולך.

And yet you are not suitable to have the world created by you, as he will explain to us further.

And now why is not that tzadi suitable to create the world? So there is unity: tzadi with nukvah, masculine and feminine, through which there is certain permanence, which is related to Abba and Ima, to father and mother, that is exactly the same, why is it still not suitable? We will see

וז"ש, אנת צריך למהוי טמירא לית אנת צריך לאתגליא כל כך וכו' מ"ט נ' איהי:

And that is what is written the words of the Zohar 1st line **you** the letter tzadi **must remain hidden, you may not be so revealed** against the letter tzadi He has said that, we will see ... **etc. which means that** he says : **she is nun**: we will see, the letter nun, he will explain that to us :

פי' כי היסוד דז"א כולל עמו הנוקבא שהיא הק' בסוד צדיק, כמו שרמז לה הקב"ה, צדיק אנת. **explanation** and now pay attention it is very important what he says **because yesod of z 'a contains in itself nukvah** clearly **that that nukvah is the letter kuf of the secret of tzadik** together is that tzadi, tzadi is z 'a, yesod of z' a, and nukvah is kuf, and together they are tzadik **as He** the Creator **had given a hint to her** the letter tzadi. He told her how that was. He had said to her, yesod : **you are tzadik**. Yesod in itself is tzadi, but together with the nukvah it becomes tzadik.

וכשהנוקבא כלולה בו בציור הצ', היא מצטיירת בו כאות נ'.

And when the nukvah is enclosed with that letter tzadi, with the yesod of the z 'a **in the form of the letter tzadi**, it that nukvah **is then represented / depicted in him as the letter nun**. We have seen that it is like a little fallen nun, nun that does not look straight, but a bit slanted, a falling nun as it were.

כי הנ' היא בחינת גבורה דז"א,, כי י' כ' ל' הן ג"ר כח"ב, ומ' נ'הן חסד וגבורה.

For the nun is the aspect of gvurah of z 'a and gvurah is left line, why is nun gvurah of z' a? He tells us : **because yud kaf and lamed are the 3 first sfirot kacha'b** from z 'a yud is 10, that is keter of z'a, kaf is 20, kaf is chochmah of z 'and lamed is the third is the binah of z'a, these are the 3 first ones: keter, chochmah and binah of z 'a **and the letters mem and nun these are chesed and gvurah**. Is it right or not? The 4th and 5th sfirah of z 'a: mem and nun, that's chesed and gvurah of z' a, yes or no? Because keter is 10, yud is keter and that's how you calculate that to the 5th sfira, that is gvurah and that is nun. Okay we have now learned that it is gvurah.

question of student: what is kacha'b? Answer: keter, chochmah and binah, that is an abbreviation. And the letter mem and nun that is chesed and gvurah of z 'a. Then we see that nun comes from gvurah, okay? That comes from gvurah of z 'a. And of course the nukvah is built up of the gvurot, she gets everything from the binah. He will explain it to us like that.

ועל נ' זו נאמר אני בינה לי גבורה (משלי ה).

And about that nun is written somewhere in a verse **"I am binah and to Me is gvurah"**. It's in proverbs of Solomon. And now he's going to explain it to us :

כי בגדלות בעתשהחג"ת נעשים לחב"ד כנודע.

For when z'a acquires gadlut gadlut means when it becomes the full 10 sfirot, then ... what will happen to z 'a? Only with the z' a it happens that the chesed and the gvurah rise up another degree. From chesed it becomes chochmah, right line, and from gvurah it becomes binah. Which is why it is also written in the Proverbs of Solomon: "I am binah and mine is gvurah." So when I grow up, in my great condition, then I am binah. And when I am in my small state I am gvurah, then the binah becomes the gvurah. **these chaga't become** chesed gvurah and tiferet get to the great state **chaba'd as it is known** chesed is then to chochmah, one degree up in the right line, and gvurah in the left line becomes binah and tiferet becomes

daat. Daat is between the chochmah and binah; daat is not a sfira, but a higher, inner - inner one is the same as higher - position of tiferet, but it is not a sfirah.

[*Question of student*] Answer: Yes, everything is in the tiferet, and that is all being raised to that daat. And that daat is then, as it were, the ambassador, he represents z 'a and nukvah between the chochmah and binah. Chochmah and binah is, just like in every partzuf, 10 sfirot, as Abba and Ima, clear? Or we speak of chochmah and binah, or we speak of Abba and Ima etc etc. There are also Abba and Ima in all the different worlds.

[*Abba and Ima are in gadlut*]? No, we always speak from the position of the lower ones. When the lower, z'a, come to Abba and Ima, then it is gadlut; Abba and Ima do not need to be in gadlut, they are always in katnut, they do not need it, for them gadlut is not that important. You have to see it like this: a higher does not need a gadlut, a higher has everything in himself. Everything that is above the parsah is always in katnut. He does not need it, why? Everything that is above the parsah does not need a chochmah, chochmah is there but it is not necessary. Lower, which is under the parsah, nukvah, the bottom of z 'a ... z' a too, but only the lower part of z'a needs chochmah, but also not for itself, but to give to the nukvah. So z 'a normally consists of 6 sfirot: chesed, gvurah and tiferet are located above the parsah, they do not need chochmah, they are also protected by Ima, being protected means being protected against the sucking of the unclean forces, of the klipot. But the bottom part of z 'a - netzach, hod and yesod - does need chochmah, for they are sunk under the parsah and under the parsah is the nukvah. And nukvah must have from chochmah, but z'a does not need it; only that nukvah needs chochmah.

Nukvah needs it, because she always has a shortage, a chronic shortage of chochmah; she does not suffice with only chasadim, because her wishes, her powers, roughenings are much coarser than those of z 'a. And that's why she does not have enough. And that is why we here on earth do not have enough on mercy alone: we need chochmah, we need that wisdom. But how do we draw that to us? If we draw that from the left side, we only have misery, great wisdom, but bald wisdom, cool wisdom, cutting wisdom, which brings wars, rape destruction. Did the Germans have no wisdom in the 2nd World War? Great wisdom. Sure, it was propaganda, but they also felt superior. And all that is true with the laws of the universe. They felt that absolutely, they felt the superiority of the left line. And who was the arch enemy of them at that moment? Of course the Jews. Why? Because Jews are chasadim, absolute. They are absolutely in a great battle with each other.

Also in tonight's night class we have a great article, we are going to learn that now and have learned from Esav and Ya'akov. They can not simply co-exist with each other: they both want to overcome, this one wants to win and that one wants to win, stand alone. Why? Ya'akov - we will learn that everything is naturally in one person, but also in peoples you can see that - he is only altruistic forces of his own, he only wants to give, and Esav wants to receive. Both are forces of the universe, but both have to undergo correction. Clearly? For example, if a Jew wants to give only, but he does not want to receive, give power to receive chochmah in a kosher way, then he does not fulfill the laws of the universe. If he only goes to pray, only for himself, "we are" also a form of superiority, for they do feel that they are superior, in terms of thinking, all kind of things, that the Creator is near to them, among Jews, absolutely. They do feel that, but does that help? Absolutely not. Then there is the confrontation between Jew and Greek or what we call Ya'akov and Esav.

That is also not a plan of the Creator, that a Jew is just that ... absolutely not, a Jew in himself ... - a Jew in every human being, but also the people themselves - his own kelim of kabbalah ... the kelim of kabbalah is Esav. And the Jew must also correct in himself that kelim of kabbalah of Esav, so learn to receive for the sake of giving, but with giving as the main thing. And Esav must also learn to receive in the way of giving, but his own kelim are kabbalah.

Germans were exactly the same, what is it - giving? They only wanted to receive, they just wanted to conquer the whole world. And everything was just in their eyes, for they felt the superiority of their thinking, of their left line, they felt absolutely superior. And Hitler felt that there was one enemy for him: Jews, that was an enemy to him. That's how it is in the system of the universe. His enemy was chasadim, clear? Because he saw it that way: he could handle the whole world, except that little people, Jews. Why? Chasadim he could not handle. He could conquer the whole world and he would. He would also succeed if he did not touch the Jews, but then he would not be a left line. Clearly? Then fascism would never come about without its hatred for Jews. It was a huge battle. In the war there was a great tikun, correction. Because that left line, representing the Germans, had to be manifested in this world.

Actually what I tell now where can you hear that? Horrors of the war and so far all kinds of holocaust committees, all kinds of monuments and everything blabla and everything beautiful, I understand it all, but in terms of strength they do not understand what was going on there: Jews do not want to give to Esav, clear? And that chochmah, that Esav, could not receive from him, he just wanted for himself naturally. And that is why it is also written, that when the Jews fulfill the precepts, only then does Esav feel blessing, which comes from Jews, Esav is then prepared to listen to the voice of the Creator. But if a Jew does not do that then of course the left line prevails. Clearly? So it was absolutely necessary what it all happened then. Of course, there could be tikun if that generation then ... there was a number of generations, that were declining generations, where Jews wanted absolutely nothing to do with the spiritual. They had learned the Torah with hands and feet, but what I learn with you, Zohar, the spiritual, the attraction of light in this world, give corrections, by which light comes to the non Jews, to the whole world. In the first instance to the Jew, and they have to pass it on to the others. If they refuse, then there is a suffocation, a spiritual choking comes. There is no other rescue than striking of the left line. And that is all in one person, of course.

It is important that we understand those processes, not these peoples or those peoples ... it is within man, but also in the general exactly the same happens. So absolutely those horrors that had been there were absolutely the result of the spiritual processes. And we must, Jews and non-Jews, to be able to cope with it, and not to come with our feelings or selective sensitivity or all kinds of other things. We have to see the truth. And we can only see the truth from the laws of the universe. No other truths ... only time-bound truths that is not truth.

We continue with Zohar. Of course with studying the spiritual

Of course there must be a great desire to live, to really live truly, not only to low desires, but desire and that must be so that it you from below, from where yesod is, where fire is actually, where it is just as if you look at a hole, an oven with an opening like that, an eye where you can see how it blows from that, the forces ... there are also all the forces of life. First fire and then a quiet light and life. And then of course we need to long for that. And whoever desires that is what matters. Not what we know, everything comes naturally. But desire that you have to have yourself, and a great desire to live not only to live now but to long for an eternal life, already living to eternal life.

I read something great in Zohar that gave me an enormous power. Of course we do not see every day what day that is. Every day is a form of clothing for our soul. We have our own kelim, but the Creator has created days. Every day is a form of clothing, just like chasadim, as it was said, every day is full of chasadim, of mercy. And the job of us is to clothe our soul every day with those forces of that day itself. The soul in man is naked, as it were, not naked, but you have to build it up, spiritually, and that means that every day you have to use it to above your soul as it were ... to cover your soul with the clouds of glory as in the desert with

the people of Israel: clouds of glory. Every day we have that here on earth and that forms your luggage, that forms the eternal clothing of our soul. For if the soul here on earth does not do that every day, does not clothe himself with it ... that is also written in Zohar: how will the soul be clothed when the soul leaves the earth?

Only here on earth do we have the opportunity and task to clothe the soul with the forces of every day. If you say one day: "Well I do not feel like it, I do not have time, I'm very busy I have to report, etc ...". What do you do with that? You miss this day, and the days are counted. Man gets so many days here on earth with his incarnation. So much, that it is enough to make the necessary corrections on earth. Clearly? Someone needs 10 years, someone 8 days, and another has 60 years and another has 100 years. That is all because of those corrections you do. And if you do not do it one day, that you then say that you have to do something different, that you have to do all sorts of other material things, and you do not use the forces of the day, then you will one day more naked, be one layer more naked when the soul leaves earth. And as a result, what does that mean? When the soul leaves the physical envelope after the death and comes back to the Source if it is still naked who is going to coat it? And the soul must be clothed. I can not stand there for the higher power as a soul, if he is not clothed.

He must be clothed in levushim kavod/the covering of the glory, of those days. Every day has the glory, and if you're going to be chastising all day and you say all day what the ministers say and those others ... while the day has absolutely nothing to do with it. You have to wrap your soul with those forces of that day and that gives a huge If we start to experience that, it will help us tremendously in the day or on any day, whether there is rain or whatever happens, to make use of it. And you just have to sense what it all is, what that state means in which you experience the clothing of the day. Everybody feels it, but clothe it, that does not mean to be in the past, not in the future, but in that day to experience those forces, heavy, or whatever, and incorporate them into yourself. That is your luggage and if you did not do that today, it is lost for you. What is worse than that? And you lost that because your employer picked it up from you, you think it is so. 'I have to do it for my employer'. Absolutely not, you can do everything with your hands and even with your head and at the same time take in the glory of the day. You must take in the glory of the day every day. If you do not do that then you waste your chances in your life. And that is terrible, that is something eh... As a businessman I had experienced that, terrible, 5 or 6 appointments a day - I was in the World Trade Center and after one day I was completely finished. I could not talk like this, it was blabla. When I talked, also about business, it had to be powerful and concise. And then at the end of the day, then you are completely ... who are you then? Then you are just a mop and what do you have? And the day has passed, what traces does it leave behind? Misery. Of course that is also necessary. But now.... we are concerned with the eternal. Try to incorporate the glory of the day every day into yourself, more and more and more. Because that's spiritual, clear?

Look at Jesus / Yeshua, He also had those 12 disciples, did they understand something of what he said? They did not understand that what he told them. They did not understand either, and he said, "No, does not matter, listen, do that and everything will be absorbed into you." And that same attitude must also be with you here. Not that you think you understand something, of course you understand that, but that should not be the main course that you understand. Just listen. We just go on, long for it and everything will come in its place and in its time and in its time back. Was it not the case that after his departure, at Pentecost, that they all received it, they received the holy spirit about themselves, yes or not? And then they understood much of what he had told, in terms of strength, they had absorbed that into themselves and could experience it. Also what we learn is no different ..., you have to experience for yourself, but you have to trust and work on yourself and nothing else. You do

not have to adhere to someone, but take every day glory of the day, because there is no other tikun, no other correction. All those days we have to absorb in ourselves and enrich ourselves with that day.

נעשית גבורה זו לבינה.

"I am gvurah" said binah. For in the great state chaga't, chesed, gvurah and tiferet become chaba'd, chochmah, binah and daat, because actually z'a does not have keter, we will learn that later on. He will get keter from the mama. Later, when z'a has already 9 sfirot, he will get a keter from the top, but we will all learn that. **this gvurah then becomes binah.** In the great state, clear? The gvurah is on the left, and then a degree up she comes in the head and becomes the binah.

ובעת קטנות שאבא הוציא אמא לחוץ, נעשית הבינה לגבורה לנ', וע"כ רמזו בה נפילה, כי נופלת מביחנת ג"ר לו"ק מכה אבא שהוציא בינה וזו"ן לחוץ מהראש.

And in the time of katnut so in the small state **when the father** Abba we call that, partzuf father **brings the mother** Ima **out** down. He says to mother: "Go down, go to the ground floor where the children sleep and go take care of them ", that is what we call: the small state. Small state is always done on behalf of the lower, the higher falls to the lower, the lower part of the higher falls to the lower one to give the lower the chance to improve themselves. Such a system has been built up by the Creator. Then, when it is in the small state **the binah falls to gvurah down and becomes nun** to the letter nun. We have seen that nun is the 5th sfirot of z 'a, 50 and that is gvurah **and hence** that the letter nun **is given a hint on falling** for nun is the beginning of the word NeFILaH / falling. The nun falls. **because falling is from the aspect of 3 first from binah to the 6 lower sfirot by the force from Abba who brings the binah and zo'n out of the head.**

Yes, we do know that each higher one is divided into 2: in a small state and... Each higher partzuf always has 5: keter, chochmah, binah, z 'a and malchut. And that brings the bottom part of binah, z 'a and malchut to the bottom step, that is always the case. That is why the psalm 145 if I am not mistaken: "Happy are you who sit in your houses of the Creator" a great psalm, 145 if I am not mistaken. And this psalm is made up of all the letters of the alphabet, except nun, the letter nun is not there, so a verse and the letter nun is not there, clear? All letters of the alphabet except nun, because the nun is falling, nun has fallen, that suggests there on what we now read, that the nun has fallen to the lower partzuf as it were, the glory of the binah has fallen to the bottom. And in the course of the 6,000 years it is said that it will come up to gadlut, so that is connected..., clear what that is? Because where is the nun? Nun is just under the binah, in the body, not in the head, nun is then fallen under the binah. So what is nun? That is binah that has fallen to gvurah, and therefore in this verse too: nun, there is as it were no blessing. There is no verse that is of nun. This was in between.

וזה אמרו לית אנת צריך לאתגליא כל כך, בגין דלא למיהב פתחון פה לעלמא מ"ט נ' איהי, אתיא י' דשמא דברית קדישא רכיב עלה ואתאחד בדה,

And that is what He says the Creator says to the letter tzadi **that you should not be revealed** so to come forward, because if you are going to build up the world with something, then of course you come to sit on the front row, you become like the first letter, then you come naturally in public, that's why he says to the letter tzadi: "No, you have to stay hidden", **so as not to awaken the evil tongue to the world, which means that, because she is nun, because there came the letter yud at the letter nun of the name of the holy covenant** the holy covenant that means yesod of Abba. Yud then came to that letter nun **and went on riding** like a horseman, just like yud and nun who are hanging slightly slanted and sat on it as it were **and they were then united as one.** So the yud who came from above of yesod from Abba, that is, as it were, seed coming down, we will see.

Question of student: That yud comes at the nun ... you just say that yud is yesod of abba, but it is the keter of z'a ... Answer: we have seen ... You have to see it like this: there is yud at its place and there does exist also yud in the place of Abba and Ima, clearly? So he does not explain here what it is all about, I added that. So yud came on that nun, d'shma d'brit kadisha / of the name of the holy covenant, and the holy covenant - that is why I said that - is yud of Abba. You must see the holy covenant as a sign of covenant, a sign of covenant is always yesod. Ok? But he does not explain it yet. We shall see, but that you know that a sign of covenant is always yesod. Ok? And that comes to that nun and that connects itself to that nun. Nun is a little bit supported and he is already sitting on it, as it were: he reigns that nun.

כלומר, הנוקבא הכלולה בצ' היא ציור אות נ' שבה, שהיא גבורה מבחינת בינה הנופלת,

He says so : **ie, the nukvah that is enclosed with the letter tzadi** so below, at the bottom of the letter tzadi she **is in the form of the letter nun in him** Clearly, we had already spoken about that. The lower part of the tzadi is then the nukvah, we have seen that it comes from gvurah etc. **that is gvurah** that is why it is nun. Nun is because it is gvurah of z'a. Does not matter that it is difficult, it seems difficult but it is not difficult. **because of the fallen binah** the binah who has come down in the small state. Binah who comes down in the small state, who became in the left line gvurah, and gvurah who goes up becomes binah. And now he continues

והי' שבה היא יסוד דז"א עצמו, שהוא שמא דברית קדש.

and the letter yud ..ah now he goes over the letter yud **in him** the letter tzadi **that is yesod of the z'a itself** do you see what he says to us? **that is the name of the holy covenant** that connection was made by yesod. Okay. Which is a bit strange for us, we have said yesod of z 'a is tzadi and here he says it is yud. Tzadi anyway as unity, tzadi in his own place is then 90 is yesod. And the yud then, he says, is also the yesod, the yesod of z 'a itself, that that is the holy covenant. He does not explain it, but it is yesod, because the holy covenant is yesod. Because probably it comes from Abba, as I said earlier, it is not really explicitly said here, maybe it is said later, but in the combination ... What does he want to say to us? In the combination of the tzadi ... look tzadi in itself is yesod of z'a in the general, but in particular the tzadi is composed of yud and nun. So in the special he himself is composed of yud which is yesod and nun as nukvah, so it seems to be. We will see.

והן עומדות בציור אחר באחר, אשר אחוריהן דבוקים זו בזו מפניהן מגולים לצד חוץ,

Ha, here he wants to tell us something special : **And they are in the form of back to back** yes, we have seen: yud looks at one side, z 'a male, and nun is nukvah, who looks at the other side, downstairs. And here's a huge secret how it all goes. They're standing against each other achor b'achor, that means back to back **where their backs are attached to each other** yes exactly what he [student] just says as I stood in the army with someone else: back to back. Because of the face they can not deal with me because there I have a gun. Just like the nukvah and z 'a you can not face them because in their face they have light. The front of a sfirah is always the place that has light, a piece that has light. And where the light is there do not draw any unclean forces. But the back there are the problems, that means the bottom side of the partzuf, of the z'a and malchut there is a place where there is a shortage. Clearly? Because everywhere where there is light there not, but under the parsah ... And that is why the Creator has placed them like this: z'a above and the nukvah below, where He has created them back to back.

'Where their backs are attached to each other' It is not so simple and at the same time I can not draw that, because then all the strength, I take away all the work from you. No one could explain that to me, I heard that thousands of times, but nobody could explain that to me. You just have to work on that. I had thousands of nights that I just could not sleep because of that

to understand how that is possible, that those two z'a and nukvah are back to back. And I'm not saying that I already know it, but it's work to experience that yourself step by step working on it and not just draw it, then you have nothing. You must internalize it, you must desire for it to be revealed to you.

Rabbi Shimon himself lived in Israel, in the land of Israel itself. And he had also given lectures to those Babylonians, to those Jews who were in Babylon, and they were very good in their heads, they had learned Talmud and all kinds of things, so they were very good in their heads. And he, Rabbi Shimon said that everything he told them from that secret doctrine, from what I give to you, that all his words they kept secretly, they did not want to reveal it to others. They all did that mysteriously, it was hard ... They had kept all that hidden, which he had revealed to them to bring it out. Clearly? I also see that it is all ... that what is for the whole world is being glossed over, people do not dare to say it, they do not say it. It is intimate what we are talking about, but I got a little bit up to reveal it just as Shimon bar Yochai had done. Of course ... who am I? I do not write a word of myself, but I have to translate it and make it clear and whoever has ears, he will hear that.

So he says that their backs are attached to each other **while their faces** faces always means the side from above to the middle that is the face, everywhere the light is is face and where there is no light, under the parsa, that is the back, clear? So what has he done? Their faces : **are revealed to the outside** their faces look outside, but their backs are opposite each other. Because z'a does not have the 10 sfirot, is not perfected as it were nor the nukvah. Nukvah has only one sfirot of 10 and he only has 6 of himself. In the end it must be 10 by 10, clearly? The whole art is that towards the end when the Messiah comes, that against that time - we have to do all the work and afterwards: - that also z 'a and malchut that they be 10 by 10, clear? Potentially, that there will be no back left, they can look at each other tete a tete and they will be just like Abba and Ima, that is the whole intention. And they will then remain in zivug lo pasik, in a non-stop zivug like Abba and Ima. And with us it means you have to try every day to do that, you have to envelop the glory of the day. Then you are, your soul is, as a prototype of z 'a, and the covering, the power of the day, the Shechinah is the one with which you surround yourself. Clearly?

כי פני ה' מסתכלת לחוץ ולא לצד ה',

because the face of the yud looks out We have seen yud of that letter tzadi looks outside, to the other side **and not to the side of nukvah** he sits on the nukvah, as it were, but he does not look at her, he looks at the other side, as it were. And that is the suggestion that in the letter tzadi are those two forces made in such a way that they were created back to back with the intention that they will come later tete a tete, face to face.

[Male and female?] Exactly, but first they are created back to back and slowly they have to come to unity where he looks at her and she looks at him and they then stay completely in the zivug without ceasing. This means that no unclean forces can start to suck. That is the work that every human being has to do. The creator has made such a tremendous gigantic plan for man. Can you imagine that we, what we do ... that we are satisfied with ... with what? I can not even express what we see as people that life is. With all our falling, with all our terrible feeling, low of what we can ... Thoughts ... we can do a lot about our thoughts, yes or not? If terrible thoughts, lower thoughts come to you and lower wishes come to you, then you must intervene immediately. And not too late, that it falls further all down, they are going to work on you destructively. You have to deal directly with the thought itself. Everyone of us has the same thing. In that way, if you keep an eye on yourself, then you raise yourself from the lowest state in us ... absolutely uplifting.

And look what is given to man. Everyone can do that too. I say all that to you because I am the least who all that ... I absolutely did not feel and also now, but I know that it is possible. I

can see it for example in the ..., not that I can experience it, sometimes of course, not that I am already in it. But if you already know the taste, if you know what it is all about, that gives all the power to move on. And to put trust every day and believe above the mind. Because you know how, that's what matters, that we know how we can go on. And that is, of course, what they do not understand, what Jesus / Yeshua had spoken. Of course he had spoken from that perspective of the Zohar, do you understand that? Then there was no Zohar, but there was in potential Zohar. He had spoken of the situation of Abba and Ima, but no one understood that. For also the disciples, the future apostles, who were ordinary people, good people, simple people. Later they all made theology and all kinds of other things, that is understandable. But they were simple people. Clearly? But they were earthly people. While he absolutely did not speak ... He had purified himself, absolutely purified. He could be the Creator, Abba He could just say Abba. Abba, ima he, a man who has purified himself. And if a person purifies himself then he becomes just like the Creator. Why? Then you will ascend to all those worlds, to Atzilut. And when man speaks from Atzilut, the others absolutely do not understand what he is talking about. And that's why they could not understand him, clear? That is why He spoke in all those parables, comparisons. They did not understand. He brought all those stories down to Briyah, Yetzirah and Assiyah and from there they could understand a little.

[Of course he did not have people like him with whom he could communicate.] Absolutely, and there is nothing to do about it. It is true that if you go further in the spiritual, then naturally the circle with whom you can communicate becomes smaller. Why? It is a pyramid: the higher you climb the less you have with someone, but you can talk to everyone, but not about things that are crucial, which is very thin and fine. You have to become an adult that you want it. The less you lend your heart to someone else, the higher you can rise, and vice versa. Of course if you continue to develop in the spiritual, on the one hand you feel, higher and higher, liberation. And that goes together with that you there is less and less left over to talk about with others. But at the same time it is not bad, you talk to others about cows and calves, does not matter, it is fun, but you bring from inside, what you bring inside, but with others it is absolutely impossible to communicate, it does not matter. Of course you have to give it up, you have to want to sacrifice things. Because just nice and cozy blabla is also allowed, but that somewhere within you is something that nobody touches. And that's great that you get something in yourself that nobody can touch, that's great, do you understand?

Clearly? As a great kabbalist, a very large one, still in generation, told me: "They will be against you". Yeshua also said that: "They will put you in prison, they will torture you, they will ..." you remember, that is in the New Testament. You understand? But one of the greatest kabbalists, of this generation, maybe the greatest, who told me when I begged him, I wanted to know something, I wanted to get through something, then he said to me: "You will be afraid of them" and other things "but they will not reach you". "And you will be afraid of them" - I mean inside, for the masses, my colleagues for example also pretend that they teach something spiritual - "until you come to absolute unity with the Creator and then the fear will fall away". The fear we still have, of course the fear, the respect for the Creator may be there, of course that always remains, but that is accompanied by love. But awe of man, or fear of man, must absolutely be gone. That means that we are not completely one with the Creator yet. Okay? It will come step by step. To overcome, to overcome and to overcome again.

The midnight starts now at 11.36 pm, so pay attention when all that is done, that we start night classes at half past eleven. *[When are you sleeping?]* You really have to fall in love, you have a great wife, great kids, but once again you have to be in love with something ... *[student: that is purely practical.]* That too is practical, absolutely practical, you have to fall in love with eternity, then you will not need sleep, absolutely.

[But still ... we say that you become increasingly lonely when you go higher.] You do not become lonely. [on the one hand not, but so on the other. Okay, you're never lonely, but to a

partner, it's getting more and more difficult to find someone who understands it] That's not so important to you. [*You can only talk about cows and calves*] For example, someone can see a woman / man who does not take it so closely with the spiritual, that is not bad. If you are attracted to someone else [*yes, but in the night class it is also said that if you go with someone who does not strive, that you are two separate ... that you get divorce.*] But that is all in yourself, also Ya'akov and Esav, that's all in yourself. You have those two parts in yourself: the upper part of your partzuf is Ya'akov and the bottom is Esav. All in yourself, we say Ya'akov and Esav, Jews and Germans, but it is all the same, in one person you have to see that, in one person you have everything.

I think that in the night class ... was that also in one person? I think you meant when, for example, children were born from two souls, one soul does pursue the spiritual and the other does not ... Look if it's given to you that in your life you encounter someone else that you know is your partner, you know it yourself, then you have to do it of course. But if you still do not feel that way, you're going to mess around a bit, but ... do you understand? [No, I do not understand] Look, life is like this: it is not that you have to marry once and are ready -men always say so, religious people say that too. Yehuda had also been married once, also Baruch was married once, why? They did not pay attention to their females, for they were all possessed by the Creator. So for them it was not so important, okay a religious woman. It was not so relevant to them. That is why they were like that, not so important to them, and they were satisfied with that.

I think it is very important that if you have a woman she participates in the spiritual, but you have to see it like this: it is not always up to you, it is always arranged from above. And one soul does come in that way that you get your own partner within your life, who really comes from the same seed, from the same soul, but here it is divided into two, then you get the other one that is really your partner, of the same soul, and another who does not.

[*Should you not search further?*] No, do not search. You have to see it so that if a man does get it he will do strange things, then he goes to a hotel where he had never been. He is staying somewhere in a hotel where he had never been, then he is going to meet a woman that he would never think she would be his wife. And then he grabs that woman and that woman may be married, then he will do everything to take her away. And that is also given by heaven, you understand that. Do not just say, "How is that possible?" No, if necessary, you have to take that woman away from the other person. If it really is your wife, if it is given from above, then the other uses her to make her ready for you as it were. And you have to take her from him again, because she is then suitable for you, then you have to do everything. Her children ... it does not matter to you. You take her, you will do everything for her, then you will overcome her from the other person who can be such a guy ... You have to overcome it, because it is your buddy.

[*But you will be punished for it*] Absolutely not. [*King David and Bathsheba*] Absolutely not. David, too, was not punished because he had picked up Bathsheba, but because he had sent Uriah to the eastern front. She was destined for him. So you can if necessary if you really feel that it is your buddy and then you feel a very powerful feeling You know it is so, you do not understand how, you know that it is your partner, that is wonderful to experience. Then you know that you are done. You see your partner, you know: I am ready, that is my nukvah. Ready, you know you've got your nukvah. You must have that, but if it is given to you this generation, that is still a question. You have to look, but whether it has been given to you is not up to you. [*Do not think about it?*] No. If it is not given to you, then you make an intermediate step, then maybe you can have another woman, does not matter, everything is good. [*Do not think about it.*] Exactly!

Lesson 41

We continue with the Zohar, we have now learned about that tzadi, which consists of those two parts. Above him is yud and below is the letter nun, which is slightly bent. And we have learned that that nun comes from the falling binah. So in a small state, it becomes gvurah instead of binah. And yud, he told us, that is the holy covenant, also the yesod of z'a. We have said that the yesod of z'a is tzadi, in itself it is then tzadi. But it is also yud. The smallest sfirah, the smallest letter is also qualitatively yud. We will see why.

והן עומדות בציור אחר באחר, אשר אחוריהן דבוקים זו בזו ופניהן מגולים לצד חוץ, כי פני הי' מסתכלת לחוץ ולא לצד הנ', וכן פני הנ' מסתכלת לצד חוץ ולא לצד הי', שזה רומז שיש אחיזה באחוריים שלהן, וע"כ צריכים אחוריהן להיות נסתרים, בסו"ה ואחוריהם ביתה מלכים ז', כדי שלא יתאחוזו בהן החיצונים.

And they the two parts of the letter tzadi stand in the image/form of back to back, where their backs are attached to each other and their faces/the facades are opened to the outside, because the face of the letter yud what is above/on the letter nun in the letter tzadi looks out and not to the side of the nun, that bent nun and so the face of the letter nun looks to the outside and not to the side of the letter yud, clearly, how that is with the letter tzadi? In the past we made a drawing of it, that's what he wanted to tell us **that that gives a hint** so in the letter itself we can also find hints, the laws of the universe itself, the processes, everything is also in the letters themselves. And the laws of the universe were also derived from the letters. How could the great kabbalists get all those laws out of them? By those letters, by the Holy Spirit, of course but also by looking at those letters. It came from outside. He looked at those letters and there are all sorts of things in them, all kinds of laws of the universe, indicated with hints in them. If you look in the Torah role for example, you will also see crowns above certain letters. That's great if you that And there was a great rabbi Akiva, and he could extract from those crowns the laws of the universe that Moses could not. Of course everything was given to Moses, only it was given to him globally, but not the way to define the laws, to deduce from those crowns. That was later given. That is how it is, nothing has changed, it is all the same, the same doctrine and the same instruction. Only later is something given to others to get more out of it, which was not defined before.

He says that they are against each other with the backs and that that is a hint **that there is grip on their backs**, at their backs there is the involvement of outside forces, the possibility to suck in. And that is why they are back to back, as I stood in the army, that story I have told **and hence their backs are to be hidden**, they are then hidden to not ... **as it is written** that's a concept : **their backs are turned inwardly**, so when it is not yet developed, then always as with the creation ... He is going to tell us further. We will continue **so that they would not use the chitzonim/outer forces**. outside forces means unclean forces. Which is why they are back to back.

וז"ש לית אנת צריך לאתגליא כל כך בגין דלא למיהב פתחון פה לעלמא, כי מתוך שיש חסרון באחוריים שלך, הנך צריכה להיות בהסתר, כדי שלא לתת פתחון פה אל החיצונים להתאחוז שם בין הדבקים, וע"כ אינך ראויה למברר בכ עלמא, כי גם כך תצויר בחי' אחיזה לקלי', ומכא צ' זו, שהיסוד והמלכות הם בה אב"א, יצא גם אדה"ר אב"א, בסוד דו פרצופין, וז"ש ורזא דא כד ברא קב"ה לאדם הראשון דו פרצופין בראו.

And He says to her The Creator, the power of binah says to that letter tzadi, that is yesod of z'a **you should not be revealed so much** you do not have to expose yourself so much. What does He say to her? Being so much in public. Because the letter tzadi wanted that by her the world would be created. And He said to her, "No, you may not, it is not good for you to be revealed that much ... ", to come so much in the public as it were. Because if you are at the

head of creation, you will of course be in front of all the forces, etc. That is not good for you, He says **not to induce an evil tongue by the world**, why? What does that mean? **because there is a shortage in your backsides** because lack is with them both. With that nun, that is the nukvah, with her is shortage and with yud is shortage. Both look at different sides, the intention is of course What does it teach us? If yud, a masculine force looks to another side and that nun, who also looks at another side, then they look, as it were, to different sides. Why is it so? Because they have no power to look at each other. Tête a tete it is called, panim b'panim. This is only possible if they both have two partzufim, two complete constructions, of 10 sfirot. Then it is possible. But it is not like that. And that is why we see in that letter tzadi, that he looks at one side and she looks at another side. That gives us a huge hint how z'a and nukvah stand together. Soon he will explain to us all what that means.

for, He says this to the letter tzadi, because the letter tzadi has both of them in itself. He has in himself yud, male and the nun is feminine. So she is attached to him, but back to back. **since you have a shortage in your backs that is why you must remain hidden / concealed, so as not to give the outside forces the opportunity to intervene there between the two who are supported** so at that place of support of that yud and nun, of that letter tzadi, there is shortage. Because yud has only a small part and not the whole building and nun is not yet ..., nukvah is not yet ready to have a perfect relationship. The meaning is... What is the perfect relationship? Just like abba ve ima av'i, just like papa and mama, Av'i stand in zivug lo pasik, in permanent zivug, in permanent interplay with each other, perfection, while z'a and nukvah sometimes and sometimes not. In the great state it is so and in the small state, on their own own place not. But sometimes when they ascend to av'i, through prayer, desire of man Soon he will explain that wonderfully, I will wait a moment. But then they come to av'i and then they get the great state and then they are tete a tete with each other. Then they have the full structure with each other and that is the whole correction. That's what it's about.

hence you are not fit to have the world be created by you because there in your back is shortage **because also with you** says He is pictured you are also drawn **by the seizing of klipot / unclean forces** with you are also unclean forces in other words. Not directly, but you are protected from them back to back with z'a, but the protection is a kind of protection, because there is weakness. And everywhere where there is weakness, the unclean forces stick to it, and thus the world can not be created by you. He will expand that further.

and by the power of this tzadi where the yesod and the malchut stand with each other in that letter tzadi **back to back, hence the first man also came from back to back** for man comes from z'a and malchut from Atzilut. And that is why the first man also came from back to back with his partzuf, as two partzufim. I will put it like this ... it will come **in the essence of two partzufim** the first person, who had two parts and we too now have two parts. From top to our midst it corresponds to that yud and below our midst is just like the nun. If we project it on us, then we also have two partzufim in ourselves. From above to our middle is, as it were, the power from Adam at birth. And from our middle down is Chavah. And then it's achor b'achor, back to back. Clearly? And of course Adam has in himself also those two and Chavah too. And it stays that way. In the human being self are also Adam and Chavah, in the first instance back to back. Until the man musters forces in himself and corrects himself. And then yesod builds itself up by the nukvah and both become bigger. The upper part of z'a in me then brings correction in the lower part of me, below my midst. And that part under my middle is going to build up through the upper part, forces, within myself. Until the moment the cutting off takes place. Cutting off where they will become two partzufim, also in man - male and female. And thus complete, full zivug takes place, just as with av'i. That is the whole purpose of the correction. As av'i are perfect, so z'a and malchut must also come to perfection, and also the man who is product of z'a and malchut. He will explain it to us in great detail later on. For the time being, he only gives us the translation

and that is what is written in the Zohar **when the Creator created the first man Adam He created them in two partzufim / two faces.** partzuf is face in Aramaic. So with two faces, like a siamese, but we now understand how that fits together. To spiritual powers it was so that they stood, as it were just like Siamese. Only the front looks outside, but the back is damaged as it were. And that too is... we'll talk about that some other time, the birth of siamese is also a kind of tikun. Also a correction for something. We will all see how that fits together. Also for example deaf mute people, also that is a great correction, that is not a punishment. All is only a punishment from the human being. From above there is no punishment, remember that very well. From above comes only the good, there is never a punishment from above, not even by sin. You can sin what you want, punishment is absolutely not from above. You yourself rebuke yourself, because from above the sun shines and everything, only the good is given, to everyone, to the villain and to the righteous. It is also written that the Creator gives to the villain and then to the righteous. It is also in that order, it is absolutely the same. Only man himself makes sure that he defiles himself and thereby sins. And thus he does not see the light.

I might have given the impression in my class ... Do you remember? I had said about yesod, pay attention, for example, with the practices of Onan, of the onanism, that you do not do that! But you must not see or think that I want to cause fear in you, or that I threaten you with that. That is absolutely not the case. You have to know for yourself what you do, but if you do, you stand in the way of your spiritual development. Absolutely, if you do not feel that yet ... Of course it is a great surrender for young people, a great attack on your freedom. And that you think you're paralyzing me. Absolutely not. It is not the intention that you immediately renounce it. But the intention is that you are aware of that, then you are already working on that. Step by step it is gnawing at you that you do that in a different way. Step by step I will also introduce it in our lessons the correction methods for that, for other things ... But step by step, it has to grow. That you have to pay attention to what you do. But it means that if you do that you will get problems. By which? It is a physical matter if you do that. You understand what I'm talking about? It will stand in the way of your spiritual development, that is it, but it is not a threat or something, do not do it, otherwise you will get punished from above. Never do you get punishment from above, remember that. Even for murders, etc .. Nothing bad comes from above, remember that very well. Of course by yourself, you are ... Of course by those things that people suffer enormously and will experience suffering. And of course your soul, the soul of man, if you do a lot of things, of course you will have to experience a lot more misery, etc. etc. So everything is in your hands, but not from above. From above one is always benevolent for everyone. For the biggest bandit and for the greatest saint. Remember that very well. No punishment comes from above. What they all tell in the churches and in the synagogues or anywhere else, is all what they tell the ordinary person. The ordinary person must be admonished of course. They have instilled fear into ordinary people. Of course that was necessary, that was the untamed man. Then they would have frightened him in fear, from: If you do that, then it becomes this and that and that. Of course it will be, but then you are the one who calls it. There can never be anything wrong from above. Clearly? Remember that very well, no good times bad times. Bad times are only there if you cause those bad times and not that it is ... They are always good times, only you cause bad times for yourself. Now look carefully, everything will be fine.

ו"ש, תו דאנא זמין לנסרא לך ולמעבד לך אפין באפין אבל באתרא אחרא תסתלק :

And that is what is written and then He continues to add, the Creator, binah, continues to add to that letter tzadi **and even more** He then says in Aramaic. Which is what he tells us here in the Zohar. He says so to tzadi, the Creator I intend to cut you off in the future because

the problem of that nukvah is that she is attached to that z'a. Without it she can not receive anything, she has to be attached to z'a, to receive from him. But for the time being she is still attached, as it were, adherence. That is not good, that is still immature. So He says, "I will cut you off in the future" Just as the woman, Chavah, was cut off from Adam, what does that mean? It's called "out of a rib." He had taken a rib from him. He cut it from the side, we'll all learn how that could be. And of course from the side. What's side? We'll learn everything in the Kabbalah, what that means. And then He has her cut off, cut off from him; that is not written. But cutting off means the adherence... And so it is with every correction. If it is already a mature correction Also your prayer, if it is a full-grown prayer, you will hear that. Then you see that you are being heard. Then also from above ... then you have that inner feeling, that in your prayer, as it were being sawn off, you are released from the state you were praying for. The process we are now learning is completely correct and applies to every situation. The beginning of a correction is always so, that the female comes with the male back to back. And gradually he will continue to build up.

to make you panim b'panim / face to face not tete á tete, they say it a bit like that, but face to face, that is when both male and female look straight at each other. And that is in one person of course. It is also possible that two people are separate from each other, male and female. But the intention is of course always that everything we learn is in one person. Remember that well. If I sometimes say men women and so ... the intention is always in one person. We always speak of one person. If we say masculine and feminine, then in one person, the male and the female side, it is not a relationship between a man and a woman. It can also be in a relationship between a man and a woman. If you build that up in yourself then you are absolutely autonomous, then you absolutely need nobody. You may have that as a side issue for example, but it will not be an item for you. Clearly? That's why when I get messages from ... I communicate every now and then. Sometimes I get messages from our students or so with questions, but rarely. But if I feel that ... then I answer. That if for example a woman comes to me and she tells me: "Yes, but I have no children ...". Something like that, I'll tell her: "Find it out yourself in the subject matter we have. And find out for yourself with the kabbalah what we all learn. Answer yourself. "But I do indicate that it is a problem of a piece of cake. Ready. She has been visiting us for two years. She had not answered me, because she herself probably saw where the problem was. That it should not be a real problem. Clearly? Also a woman who is not married ... You have to build yourself, maybe it is from above that you are not married. Or that you are not getting married, or that you are divorced. To have yourself corrected here. That's what it's about. That it will take you to a higher level. And then maybe it will be so. But you should not push, push ... Do not just look at 'I am alone'. Later you will see what it is when you learn that a woman and a man are in one, is one person. How that all works, then that is a lot of support for you, by understanding how it works.

It is written, it is not a prescription that a man/person marries. It is not good for man to be alone, but it is not a prescription. 'You have to get married', that's not what it says, that is nowhere in the Torah, absolutely not. Kabbalah ... from above the instruction is given to man and not to the flesh. The Creator does not come to the flesh. You have to see through all that. If someone wants to work on himself, that is absolutely spiritual. How he approaches that to flesh does not interest us at all.

So He says: I will cut you off in the future, so that you will be tete a tete, face to face ... So you tzadi, who in itself has yud and nun, male and female. Yud is then yesod from z'a to that nukvah and the nun is the malchut. I will cut you, tzadi, those two things from you and I will bring it into perfection just like av'i. So in the future you will no longer have to be back to

back, I will cut you off, cut it as it were, and turn you to each other. And give the perfection to you. That's what He says to her.

And now, Yehuda gives us an explanation:

פירוש, שמא תאמר, אפשר לי למברי כך עלמא בבחינת פב"פ, כמו שאנא זמין לנסרא לך אח"כ ולעשותך פב"פ.
Explanation that you might say look you are made back to back, tzadi. And she heard from the binah, from the Creator, that because she is made like back to back she looks to him and then through here the world can not be created. Why not? Because there, at the place of the bonding of those two, unclean forces can gather. And He also said to her, "I'll cut you off in the future, and then you'll look at each other face to face". Then the question arises in that tzadi: why do you not already make me face to face? Why do You first have to ... Then why have You not made me this way, properly? Also we in our world can say: why did You make me like that? The father is a drunk and the mother is that and that. I am not satisfied. Who is satisfied with his family? Do you remember that you have seen somebody who is satisfied? I remember, when I was just in the Netherlands, more than 30 years ago, that I read in a news paper about the daughter of Opel, that German car manufacturer. That daughter left the house with only jeans and she went to live just like in the hippie time, without money, she did not want money anymore. I mean who is satisfied with his house? That's how it is in the system.
that it is possible for Me The Creator, itself says to her **to create you [direct] face to face as I would in the future then cut you off to face to face** "You can make me now in such a way, then I would be ready now". Just like in our world, a person is first put into a family; of course he wants everything ready right away, but that does not work.

We continue, everything will be fine, everything will come. We will soon see great things when we get through. He will tell us great things. What it gives us all, also as learning for us. How can we place that? We can also place that. Great, we will see that. Only, a little bit of patience. We still have many variables, but everything will be fine.

גם זו אינה טענה, כי גם בעת שאתקן לך פב"פ עם הנוקבא, הנה גם אז לא יהיה זה במקומך למטה, אלא רק על ידי עליה למקומי המקום או"א עלאין, וכיון שהפב"פ לא יתוקן במקומך, הרי גם אז תהיה אחיזה לקלי' בדרגתך, וע"כ אינך ראוי למברי כך עלמא.

He says that if you would ask Me: Why did not You make me face to face right away? Then He says : **It is not an argument of yours either, because even in time when I will correct you** says the Creator **that you will be face to face with the nukvah, even then it will not be at your own place below**, even if I will correct you, where you will look at each other, it will not be in your own place. I will explain it soon **but** I will not correct you in your own place that you look face to face with nukvah **only by rising to My place** says the Creator. The place of binah **to the place of the higher abba and ima**, the higher av'i, there I can correct you. Above I can correct you face to face. You see what he says, that is great **and since the correction from face to face will not take place in your own place, also then will remain the seizing of klipot on your step** "You say You make me in the future face to face". And face to face means that no unclean forces can suck in. And then he says to her: "Even now, when I will correct you, face to face, even then it will not be on your own place". Why? Z'a and malchut can not be corrected below. We also, as a product of z'a and malchut, can not be corrected below, under the tabur of us, under the middle of us. Take it all up, and be corrected there. He also says to z'a and malchut that they will be corrected, be cut off, but not in their own place, but in the place of av'i. So z'a and malchut, rising upwards, just like with man, above his middle. They then rise upwards and there z'a will dress abba and nukvah ima. And inside them will shine so much light from the Creator, from av'i, that they can/will be cut off. But it is not in their own place. Do you understand what I mean?

I give an example: Somebody here in Amsterdam, does not go on vacation for five years. He saves money. And then after five or seven years he goes on vacation, but he wants a special holiday. And then in Miami he goes to a fancy hotel with ten servants around his table. And service, just a service as in Amsterdam, great. And he is pampered from all sides. But he has not had a holiday for five years or seven years. He has spared everything, nothing bought only a ball minced meat and I do not know what kind of things eaten. Not out, did not go out. And now he feels great, he is someone, he feels himself a King Kong. Great, at the hotel and he goes to the casino, he's going to play there. He feels like a millionaire. He always wanted to get rich in his fantasy, but he never succeeded. But now, this week which he spent ... one week he spent on Miami, in a chic hotel with beautiful ladies, great. He spent one week there and he felt like a ... He had corrected himself, his desire to get rich. He has seen that that is the perfection of being rich. But that was not in his own place. Despite everything, his account is becoming thinner and thinner, his wallet is becoming less and less, always more empty and more empty. In the end it was as if he belonged to the rich, so between all those rich people. But that was not in his own place. He does not want to think that after a week he has to go back to work and go to his boss. Because his boss is going to let him work on his knees again. Clearly? Similarly, the Creator says to that tzadi: "I will make you face to face, but not in your own place but at av'i. When you come into My palace, you correct more and more, there. But not at your own place". That is what He says. **that is why you are not fit to let the world be created by you.**

וז"ש, תו, עוד יותר מזה, דאנא זמין לנסרא לך ולמעבר אפין באפין אמת הוא שאני עתיד לנסרא לך ולעשותך פב"פ, אכן לא תהיה זאת במקומך אבל באתרא אחרא תסתלק זה יהיה במקום אחר, דהיינו במקום או"א, כי אז תעלה ותלביש לאו"א, אבל במקומך עצמך לא יתוקן זה עד לגמר התיקון.

And that is what He says, the Creator **and more and more than that**, says the Creator to her **I intend in the future to saw you off and then change you into face to face, it is true** so says the Creator to her **that I will in the future cut you off and make you face to face**, so perfectly actually. Perfect means that no unclean forces will suck on you, that means to be perfect. Also you when you will eventually feel that these unclean forces are there. They are there, they of course never left. But that you know you can crawl out of it, that you have the strength to choose the right, in the background of those unclean forces. You can not flee those unclean forces, because the Creator made it that way. But that you do not blindly fulfill their assignments, that's the intention **hence/however** He says to her **it will not be on you own place** so cutting it off, getting you free, getting you face to face, that will not be in your own place. Where is 'own place'? Below, where the malchut is. Below, at z'a and malchut of Atzilut. And not at av'i, because that is already the palace **but in a different place, ie in the place of abba and ima**, father and mother. Father, abba gives seed, gives chochmah. And ima gives chassadim. So abba gives chochmah, the light of wisdom. And ima gives chassadim, in that combination of av'i. And the light of both comes to z'a and that goes to the nukvah again. There is nothing else in the world like that. Everything consists of that relationship between male and female forces. Nothing else, that is the world. That is what was created. And we are a product of creation, we are nothing else. So man has masculine and feminine within himself. We can never escape that, so the world is made.

He says: in a different place, at the place of av'i, father and mother, you will be corrected there, face to face.

because then you will climb up and then you will clothe abba and ima that is clear. The male side clothes the male side - abba. And the female side clothes the female side - ima **but in your own place** so let's say below **you will not be corrected** says He **until the final correction**. until the final correction he will not be corrected. It is great what we learn. We

know it is so, until the final correction it is impossible. We can make until the final correction, ie up to 6,000 years. Or until our 6,000 years of correction we can correct ourselves personally. But that does not mean that the whole universe is also so, that also nukvah and z'a are corrected. All mankind must be corrected, that makes that z'a and malchut will be corrected. And then the light of keter will come. Not coming, because he has always been inside, but we will then be receptive to experience the light of keter. And the light of keter will then shine through our remaining wishes. During so many corrections, whereby as one goal, as one destination will become, that death will cease to exist. But that means that in that time z'a and malchut from the Atzilut will descend to the point of our world.

So now, between the Atzilut and our world, we have three worlds of separation. Briyah, Yetzirah and Assiyah. And they will then descend, down to our world. Atzilut will then come to our world. And that is what is written, that the feet of the Mashiach / Messiah will come to stand on the Mount of Olives. That is what is written. What does the feet mean? The feet are now only up to Atzilut. Now we are going to make corrections for all those 6,000 years, until everything comes up. Where all those corrections ... just as the Creator tells that tzadi, that the corrections will take place but not in their own place. Just like in the case of that man who went to Miami. That is how we will do that. So we correct ourselves after 6,000 years, so that everything comes up to Atzilut. Then after 6,000 years everything has been corrected, but not in their own place. Until the arrival of the Mashiach everything has been corrected, absolutely, but not in their own place. So all those kelim from the Briyah, Yetzirah and Assiyah will, as it were, remain empty of light. While it is also a part of the universe. And there must also be correction. They all rose to Atzilut, but not in their own place. Then we have to lower all that down to 3,000 years, that is, until 8,000, 9,000, 10,000 years, until Atzilut will sink completely into our world. That also means that then the Creator will be one and His name will be one. That means complete rule, all flesh will see the Creator. Seeing means Atzilut. And before that time there is something of kosher and not kosher, lawful and unlawful, command and prohibition. Everything exists until that time.

First all corrections are made, in which the entire universe of course in first instance humanity is lifted up to Atzilut. Briyah, Yetzirah and Assiyah, all souls then come to Atzilut. Then comes the Messiah. First comes the power of the second half of chochmah, light chochmah what not quite yet First comes light from the real chochmah. Because all 6,000 years we use light chochmah of binah. Remember that very well. So we use 6,000 years chochmah of the binah and not chochmah of chochmah. We have seen that keter and chochmah are no longer used. We only have three kelim. So light from keter and chochmah is not used. In the world of Atzilut and also in the other worlds... So we use 6,000 years only chochmah of the binah, but then the Messiah still has to come, that means the power of chochmah of chochmah himself. And then, step by step, eventually because there are three more descents. You then have Atzilut who has to descend to Briyah, and then to Yetzirah. Step by step, that is not all at once. And then to Assiyah ..., and that takes a while, all those transformations.

Clearly what that process is? But that is not talked about, only tête à tête told. We only learn in the Kabbalah what is lawful to learn. We only learn those 6,000 years of corrections. So in the kabbalah we only learn to ascend to Atzilut. Of course he will all tell what it is in general. That the intention is that Atzilut will descend to ... that death will cease to exist. But how and what is not told. Because after those 6,000 years ..., of course there were souls who could experience that, but they can not tell. For above all there are the relationships with purity and what the form of purity is, that is no longer to be shown in our language. We can no longer represent what the kabbalist sees. How he sees that. He sees the wavelengths for which there are absolutely no words to express it. Because words are a product. Words are not something, as it says in John: "First was the word ..". Of course it is true, but at the same time it is not

so natural. First there were the forces of the universe, which are above all words, the experience of eternity. Clearly? And of course if it all went down, it is said, that first was the word. Not the word, of course. But John also does not mean the word itself, but the power that is connected to the word. Because the intention is not that we think with our head about the Creator, that is not the intention. The intention is that we experience the Creator in ourselves, as it were, that we become one with it. That we do not make a separation from there is the Creator and here I am. Clearly? That we become one, that we experience the Creator with heart and soul, and not with words.

How many words do we not use here? Very much. Gradually we are going to reduce that, but step by step, it is still necessary, temporarily. But the intention is not to learn the words, because the power is not in words. From the words we must do the extraction of the forces that are in there. Clearly? The intention is not to pronounce words. Also the prayer is not meant for words, temporarily it is necessary. But the intention is experience. Experience of eternity. And that is the whole intention. You do not need words for that. The more we will learn, the less we will speak. First you always talk a lot to a person, until you feel that he starts to understand you. As someone experiences more and more in the spiritual, half a word will be enough. Talking does not help. The intention is not to talk to each other, but to experience the Creator and to experience each other. There are many more forces that we can not express. If we also look at each other or inward, we feel much more, experience more than when we listen.

So, He says to her, that tzadi: but in your own place you will not be corrected until the gmar tikun / final correction. When the Atzilut will descend to Yetzirah and Assiyah, then it will be the right place. When he will descend to Yetzirah it is z'a. Yetzirah is z'a, the power of z'a. Briyah is the power of the binah. Yetzirah is the own place of z'a. And the own place of nukvah, malchut, is Assiyah. Then, everything will be in its own place. And that was the plan of the Creator, in that way, that is being raised by the lower ones, corrections are made there. First, the lower ones must do the finishing touch. Because it can not happen without our actions. Without it, the souls of Briyah, Yetzirah and Assiyah can not come to Atzilut. That can not happen. What great responsibility has been given to humanity and trust in man. And the forces that are given to man to bring about that himself. In this sense we are stronger than the higher forces that are then generated by us. And they only give us after we have raised them up. Unbelievable! In fact, the wavelengths that man can address are higher than all worlds combined. We reach to Atzilut, we can not of course say that we reach out to Adam Kadmon, that is not given to us. That is a whole different dimension of life. And there is nothing to talk about there, absolutely not. But we can reach out to Atzilut. And some souls can reach up to ..., depending of course on your source of your soul. Most souls come from malchut of Atzilut, most souls, but there are also exceptional souls, which have their origin in z'a. For example in yesod of z'a, or netzach of z'a, etc. etc. Clear? But some even higher, daat of z'a. And there were some exceptional souls, that was in the time of King David. There was a great priest who could reach to Atik, his soul was so high, to Atik of Atzilut. Exceptional souls are there. Actually, it is higher than Moshe, but that does not mean that It is given to Moshe to bring down the Torah. There are souls who are even higher, but to them that was not given, another tikun / correction was given to them. That does not mean that Moshe was the highest soul ever. Because again, Yehuda is someone who could stretch his soul even higher. But it is given to Moshe to bring the Torah, the salvation. This is an introduction to what we have learned.

ואיך אברהם בך העולם, בעוד שגם בך יש אחיזה לחיצונים.

And how will I create the world through you says the Creator **while with you is still the seizing of the outer forces** against tzadi He says that. There were two reasons: First, because in that tzadi the z'a and malchut were back to back. Then they are subject to the sucking of klipot, unclean forces. Therefore, can not by that tzadi be created the world. And when the tzadi says: "But you will, in due course, cut me off and make us z'a and malchut, face to face?" But then the Creator says: "Even then it will not be in its place, then it will be only in the Atzilut, at the av'i of Atzilut, but not at your place from z'a and malchut".

We start now with the next letter, and that is a beautiful letter. It is now the letter pe. We had tzadi and tzadi did not pass the application. So now we come to the letter pe. We first read the basic text of the Zohar itself. I will try to translate it literally first. And then we learn from Yehuda, what Yehuda tells us.

(כו) עאלת את י פ, אמרה קמיה: רבון עלמין, נחא קמך למברי בי עלמא, דהא פורקנא דאנת זמין למעבד בעלמא, בי רשים, ודא הוא פדות, ובי יאות למברי עלמא. אמר לה : יאות אנת, אבל בכ אתרשים פשע בטמירן, כגוונא כ דחויא דמחי, ואעיל רישיה בין גופיה, הכי, מאן דחב, כפיף רישיה ואפיק ידוי. וכן ל ע עון, אע"ג דאמרה, דאית בי ענוה, אמר לה קב"ה לא אברי בכ עלמא. נפקת מקמיה.

(כו) **Inside came the letter pe, she said before His face: Master of the worlds, it is good for Your face to create the world through me, for the liberation You will do in the future in the world is registered in me / notched** in me it is written. Do you see that? That is the letter pe. Why? The word purkana is liberation, it starts with the letter pe **and know that is pedut** in Hebrew it is pedut, liberation is pedut. He says look now, the word pedut, the word for liberation is written by me, by my letter pe **and in me / by me it fits to create the world. He said to her: You are fine / beautiful, but you are also registered/carved into pesha/crime,** Such a sin that it is already a crime. Pesha is the heaviest form, one of the heaviest forms of sin. Pesha is when somebody really deliberately makes a serious offense. So He says to her: Yes, you are beautiful, because through you the name liberation begins. For she shows Him: Through me the liberation begins. But He says: No, but by you is also written the crime in the secret.

Which crime? like the snake that strikes/bites and keeps her head between her body

Look closely at how the Zohar tells us. Just like the snake ... What does a snake do? He bites first and then he hides his head in his body. First he strikes but then he withdraws. So after biting... Look what he means to say. So too does a person who sins. As man does ... after the sin he always does a little timidly. If we would not have sinned, we would not know what timidity would be. All our shyness, all our shame, nudity etc. comes from sin. And as a result, it nibbles our forces. And we want to free us from that. And therefore, whoever frees himself, he can do everything. He can really do wonders. Why? You then have the same powers as the Creator. You have all those in yourself ... Do you understand what I mean? It is a simple principle. Only to bring up the forces to let the will power overcome over your body. That's what it's about. But the more we purify ourselves, the more we get the divine powers within ourselves. Then we can move mountains, even more than mountains, everything we can do then. Real miracles. Yes, do you see that? But who will take me out? Give me a helping hand, a 'jack', that will bring me up. Yes, we would like that, but you have to do it yourself.

Everything is possible, absolutely, only you have to bring that up. Trust. Do you know what we lack? One thing: faith. One tries to do that with his head, with logic, with all kinds of logical philosophical things. With that one never comes to liberation. Believe blindly and that alone. Ears and eyes closed. Just like a horse that does that, which runs through Amsterdam. To believe like that, to go on unabatedly and to have more confidence every day. That brings salvation. Of course we learn that from the Torah. For nothing else has been given to man to get out of his bad principle, than the Torah. Here too it is strange. Why did the Creator create

us with the bad principle? That is why He has given the Torah as medicine to get out, to free us from it, otherwise we would not become human. First we have to build those forces in ourselves and there we need faith. Believe and then victory over our body and then again and again a victory over our bodies.

So we must also overcome our body. Clearly? Always overcome your body. The body wants to sleep, but you want to learn. Then you must say to your body, then you must make it clear that the body does not understand it. But that you bring in powers to learn. Always overcoming, a little bit every day. You will see that wonder will happen after wonder. What wonder? Nobody will see it, but you will see it. You will see the liberation while you are still here. You will see those relationships, as they always exist in the universe. Of course on your own level, but you will be released. You will look at what occupies people in our world and you will see that it is all childish. Not that you look at them with pride or condescension, G'd forbid, but you will always see the true reality. And then what people will call life will be like a nursery for you. The proportions, it is just like a nursery. But you have to overcome it yourself, nobody is going to overcome it for you. You must do the victories. Overcoming is leaving your faith above your mind. Bring your earthly mind to that binah. And then always act from that binah. That means a huge blow to your body.

And look what he says about that pe. So pesha is crime. That in you, that letter pe, pesha is hidden. Just like the snake that strikes and pulls his head between his shoulders, just like a man does when he sins so He says **he does that sinned** after the sin directly **he bows his head** just like the letter pe. Do you see the letter פ pe? It has, as it were, bent its head, like the man who sins, who also bows his head **and stretches out his hands**. **And so as well in letter ayin** which follows after the letter pe **is sin**, avon is also sin, pasha is sin, but pesha is just like crime. Of course you do not have to commit a crime to commit pesha / crime. I mean one does not have to be really criminal to do the sin of pesha. And avon is also a sin. This is not the right place to explain the difference between pesha and avon, but avon is less than pesha. Pesha is absolutely a great offense in which it is done deliberately. And avon is also a very strong thing, but I would say less. But we will see, step by step. It is not the place for that now **despite the fact that they** the letter ayin, look now, when you turn letters of the word avon, the Hebrew letters ... After ayin stands the word avon, that is sin, hard sin and also a heavy sin. And a bit further stands the word anavah, that means modesty, humility. And that is also the property of the letter ayin. She says, "I am humble, after all?" **"there is humility in me"**, **said the Creator against her** against the letter ayin **I will not create the world by you. And she pulled away from Him** Why? Because in her sits avon. There is in her a form of sin. Clearly? she says: Well, but there is modesty in me. But He says, "No ...".

This is the basic text of Zohar translated flat and now we are going to see what Yehuda tells us.

(כז) עאלת את פ' וכו': נכנסה אות פ' אמרה לפניו: רבון העולמים, טוב לפניך לברוא בי את העולם, כי הגאולה שאתה עתיד לעשות בעולם רשומה בי, כי זה הוא פדות. כלומר, שהגאולה היא פדות מצרינו. והיא מתחלת באות פ', וע"כ בי ראוי לברוא את העולם.

27) The letter pe came in etc. : Entered the letter pe she said for His face: Master of the worlds, it is good for You to create by me the world, literally I translate it **because the liberation will make bring in the world is carved / registered in me, because that is pedut / liberation**. So look: In Me is liberation, you will with the gmar tikun ... What is the gmar tikun / ultimate correction? That is liberation. Clearly, that argumentation of that letter pe? The letter pe says so: "I am the beginning of the word liberation / pedut". At the end of the correction, what the gmar tikun, the final correction will be ... Final correction means the

ultimate liberation. "Well, and I am the liberation, then You can make the world by me. "Nice hey? **That is**, he adds, Yehuda **liberation means liberation from our misery. And that the liberation starts with the letter pe.** That was the argument of the letter pe. We will see great things here. Why the word liberation starts with the letter pe. We will see the letter pe itself... We will see even deeper **and therefore through/in me it fits to create the world.**

אמר לה: יפה את, אבל כך נרשם פשע שבסתר, כעין הנחש שמכה ומביא ראשו לתוך גופו. כך מי שחוטא, כופף ראשו, כלומר שמעלים עצמו מעין רואה, ומוציא את ידיו, לחטוא. וחיינו כמו צורתה של הפ' שראשה כפופה לתוכה. וכן אמר לאות ע', שבה נרשם עון. ואע"פ שאמרה: שיש בי עונה. אמר לה הקב"ה, לא אברא בך את העולם. יצאה מלפניו. **He the Creator, binah said to her: You are beautiful, but in you is carved / inscribed the sin / pesha in the hidden, just as the serpent strikes and brings his head within his body. So also he who sins, bows his head lowers his head, i.e. that he who sins hides/conceals himself before the seeing eye,** So the man who sins, hides himself before the seeing eye. There exists always the seeing eye. The more you learn kabbalah, the more you will see it in others. Falsehood... not that you will judge it, G'd forbid. You will try what you do well, transfer it to him, but... That was also the strength of for example Moshe. He had to appoint... people had to go for tithes, hundreds and thousands ... so someone had to have 1,000 people under him. Because Moshe was purified, he could see exactly: "It fits him well to control thousands of people". Ari was able to see, in the morning, in a good way, about his pupil what sin he had committed the night before. He could see that exactly, not to know, but to help him. Why? Of course, his pupil, as far as we are concerned, was absolutely perfect. His sins were very fine sins, of course. No major gross sins, not that he went to the disco or anything else. But he could see if he had done something wrong, or perhaps that he had done something that was sin. He could see that on his forehead. We will learn everything delicately, it depends on you. It is important that your faith must grow. Everything revolves around your faith.

So he says, that He who sins, hides himself from the seeing eye. The seeing eye is of course the Creator, the true reality. But also the living person who has purified himself or has purified more can also see it. Not that it is so ..., but he can, for example, see the consequences of sin. That, of course. How? First, that man becomes shy or something else. That is good too, because there are some people who sin and they are even more proud or so. Yet it is given that if man sins, that he ... his head is a little shy ... timid... because he does feel that he sins. How do you know that you are sinning? You then feel that you are reducing the fullness, your potential of forces. That's what it's about. Clearly? You feel that ... and you use less your potential, or your powers or something. You feel like you have become a piece of stone or something. While you have to feel all the forces in yourself in complete coherence, just like in the universe. That is the whole intention and that is life.

And he stretches out his hands to sin. lechetu, I do not know what he means with that, maybe "to sin". I know what it means, but I do not know what he means by it. **i.e.,** he is going to tell us **just like the form of the letter pe** look at that letter pe ...

Why are those two sentences in those thin letters? Within that translation those sentences are in thin letters. Look, the biggest letters, that at the beginning of the paragraph, that is the quote, those are the words of the Zohar itself. Then come the bold printed letters, smaller than those of the basic text of Zohar. That is the translation of Yehuda, of haSulam and also the comment of him, the ground comment of him. But here, in the translation, he also added his own explanations to the translation. So in the translation of the Zohar he gave a little

explanation. Clearly? Further on in the commentary he does not do that, but here he did. Only there he does the sources also in that kind of thin letters. Clearly?

He adds to us in those thin letters

I.e. he gives us an explanation **just like the shape of the letter pe with the head bent inwards.** You see? The letter pe is bent in. He indicates it's going down so by sin. We know, that's the beginning of the letter pe. We'll see what the letter pe is all about. And that refers to the great sin, which is called pasha **And so the Creator also said to the letter ayin, that in her the letter ayin is inscribed / carved avon.** Do you see that? avon is also a serious sin.

I give an example of avon: after the death of King Solomon, that was the greatest king, in his life there was an unprecedented peace of 40 years. But after his death came his son, Yerobam. And he had sinned, a great sin he had committed, whereof my people are still experiencing misery. Still. What did he do? He was from Ephraim, from the northern tribes of the land of Israel, and not from Binyamin and Yehudah. Because the temple stood - and still is the place of the temple in Binyamin and of course Yehuda that is in the same place, but it is Binyamin and Yehuda, both of them. But of course from Binyamin. While the son of Solomon, Yerobam, was from the northern province. What did he want to do? There was a quarrel between him and someone else, who wanted to take over power. And they had divided it with each other - of course fought, but also divided, because everyone fought for holiness. Where holiness is, you can, politically and in all other facets, have power. So what did he do? He had there, outside Jerusalem, in his own territory where he had power, strength, put those golden calves. And he said, "That's your god, Israel. You must worship him". That was the son of Solomon. Of course, all the kings of Israel were all righteous people, but of course the quality is always different. But it is then said to him that he has committed avon. What he has committed is avon, that is of that ayin, avon. That means sin, to tempt others to sin. To tempt others to sin, that is avon.

So tempt others to sin is avon. So placing an obstacle for a blind person, for example, is also avon. Clearly? And also simple, if you want to abuse someone else, that is also avon. For example, you see a tourist and he asks you where he can eat well. And you say, "Go there ...". And of course you send him to your cousin. He then says: "Yes, but I have to be around here". And you say: 'there is not only good food, but you can buy beautiful CDs there, you name it.' And all other things you are going to recommend to him. I say it in a simple way. But to really tempt someone for the unclean service, that is horrible. To deceive someone to bad deeds that is avon. That was just in between.

And despite the fact that she the letter ayin said to Him: the Creator With me there is humility why? do you see that word עֲנוּהָ anavah? Except the letter hey that is added to her, there are exactly the same letters as in the case of עֲוֹן avon, only the letter vav is now in third place and there was something else of course. So the letter wav was moved and there the letter hey came in. The letter hey gives something divine, something nice, something of binah. And thus, that power that is sin is as avon, as the deception of someone, that is converted to powers in modesty. Clearly what is in the name?

So if with someone is something in the name like with avon for example, then by turning around, by using the forces in the right way, one of the letters moves to another place, that means that you are raising forces to avon What then is the correction of avon? Then you must have the strength to move the letter vav in you backwards and add another letter hey to it. What do we have then? Now look at the word anavah / modesty. Look, what it now has become of avon. Then it became vav and hey at the end. Two letters of the name of HaVaYaH. So the bottom two letters of the name of HaVaYaH. So not yud hey, but the bottom two letters, vav hey. Then it becomes that great sin, that is called avon, to deceive

others, etc. Thus, if there is correction / tikun, comes from avon, then it becomes humility, anavah. It is in the concept itself. Everyone sees it? For example, if you mislead someone, that can happen, I mean ... If someone commits sin as עון avon, then what is the correction? Humility, the correction is humility. Exactly the same, where humility is so by repenting etc. For doing humility means transforming that power of deceiving what you have done, the power of sin, of avon. And then you're going to transform it, where that vav comes to the back, protects your bottom. Backwards means your bottom. And there is the letter hey added. Then you get four letters, the lower two being the two letters z'a and malchut of the name of HaVaYaH, the third and fourth letter וה of the name of יהוה HaVaYaH. And that corrects sin ... great sin, just like a great offense, as we have seen at ... So in the word of every sin is also the correction of that sin.

And then the last sentence. So he said that in me is that humility **The Holy One, blessed is He, said to her I will not create the world through you. And she departed from Him.** This is the flat translation of Yehuda. Next time we will experience great things, by what will be going on with the letter pe.

Lesson 42

Last time we had read and translated the basic text, the text of the Zohar itself, the ot כז paragraph 27. Ot is paragraph or letter. And now we begin with the explanation of it. We will now look at the letter pe up close. Concentrate.

ביאור הדברים, פורקנא פירוש גאולה, ואמרה הפ' כי הגאולה העתידה להיות בעולם רשומה בה, וע"כ היא ראויה שיברא בה העולם.

Explanation of words, purkana purkana is Aramaic, **the meaning of which is liberation** geulah means redemption or liberation **and the letter pe said [to the Creator], look delicately now that the future liberation/redemption will be marked/notched/recorded in the world by her and hence it is appropriate that the world will be created by her.** How did she know that? On the one hand because the Aramaic word purkana starts with the letter pe, and soon we will see more signs, deep signs - why? Because the letter pe thought that through her the world could be created. And her argument was: look, the Creator searched for the letter to create the world with it. And the hallmark of the letter was that by that letter the whole creation could reach the gmar tikun, to the final correction. And the final correction is synonymous with the complete liberation. Liberation of what? Of death. Clearly? From unclean ... and from death. That is why that letter pe, because it is the beginning of the word liberation, and that would also refer to the gmar tikun, to the final correction. And that is why she thought that through her the world could be created. You see, that's all to strengths.

And now comes a very fine thing, with a great depth in it and I hope that even if it's just a pittance of what it is, we experience it, that would be great. Look, what is written, without the Hebrew you can not experience it.

כי הגלות והגאולה הנוהגים בעולם, הן תלויות בנוקבא, כי בעת שהנוקבא מחוסרת בנין ג"ר, הנק' מוחין, הנה אז גלו ישראל מעל אדמתם, ארץ ישראל.

There are many ... a very deep text. Just watch, let it just take it into yourself. First he gives us something. **For** she says: הגלות והגאולה haglut v'hageulah, look at these two words. Haglut means the exile **the banishment / diaspora** look at that word galut and look at the next word, which comes from the same root, the word geulah / liberation **and the liberation / redemption** those two seeming opposites are absolutely related to each other. There can be no salvation without galut, without banishment, without a diaspora. Man can absolutely not come to the Creator, that is liberation, salvation, without first remaining in the galut, staying in exile. Banished from the eyes of the Creator is absolutely impossible. If man already experiences that he is exiled, that is already the way to salvation. Whoever does not feel that is not even on the road yet, so look what he says: 'For the banishment and the liberation...' We will go deeper into these letters, but now it is not the time for that, because there is a tough text behind it. But soon we will also look at what the difference is in terms of letters.

We have seen that there are also two deep meanings in every name: the way to the salvation of this person, the good way that man must walk, the destination of the good of man and that way is also displayed in the name of man or of whatever. If it is represented in the Hebrew letters then on the one hand there is the way to salvation or fulfillment - that is exactly the same, only one speaks of fulfillment because a man prefers to hear about fulfillment rather than redemption, because 'where am I to be redeemed of?', but he wants fulfillment. In every name is the destiny to salvation, that brings man to his redemption, his absolute freedom and also the dangers that man can bring away from that only true way. So if man does not live up to the right combination of his name, in terms of deeds, he will twist his way. Clearly? Of course you will eventually arrive at the right composition, combination of letters.

This is how we see it in geulah and in galut, also in these two terms - actually it is one term, salvation and banishment is actually one word, one not two things, it is one. Only the beginning of salvation is banishment, is diaspora, it hurts, just like a child who grows up,

teeth fall out, then the measles come, so is spiritually exactly the same: 2000 years of wars and misery and fighting with each other. It is a childish time, the growing up of man to his destination. But that is how it is in the word galut, the word for diaspora, exile, the beginning of salvation. And now we are not going to treat that, but we will see that, that between that gimel and that lamed there comes a letter alef, alef and other things are in it, but I am not going to treat it yet but that you understand that.

He says it like this:

"For the banishment and redemption" **that apply in the world, these depend on the nukvah** of the malchut and we know that in the malchut of Atzilut there are two places. One place is the upper part of the nukvah, the nukvah also has the partzuf of malchut, has also 10 sfirot, so the upper part and the lower part of the partzuf. The upper part of the partzuf of malchut refers to geulah, refers to redemption. So in the malchut itself, the part that is redeeming, the qualities of giving, that is the redeeming part, as it were, of malchut, the redeeming power of malchut. And under the porsa of the nukvah of Atzilut, that is the galut, galut means darkness, diaspora, whose diaspora? From the light, from the property of giving - clear? That is then that galut.

He is going to tell us great things now about what it is. Great things, but first step by step. It is not simple material, but simply pierce, come through.

So what does he say? Those two aspects, seemingly opposite aspects, they hang on the nukvah. For the nukvah is then of the world's operating system, **for in the time when the nukvah fails in its build-up of its first three sfirot** keter, chochmah, binah, so she has only a small state. And now slowly, because soon a great revelation will come forth **they are called mochin**, the light that is in the first three sfirot that is called mochin, literally: brain. How do you translate that? Light that is already in the head of the partzuf, in the first three sfirot, keter, chochmah, binah and that can enter into the body of the partzuf - body means the seven lower sfirot - that is called mochin. Light that can enter from the three first sfirot in the seven lower sfirot, that is called mochin. So basically that is the food for the body, the body of ten sfirot, so the seven bottom receive their nourishment from the head. Just like us, man receives food.... the higher, neshama The soul is also in the head, from above we receive downwards, from higher to lower.

Okay, so he says now: 'that in time when the nukvah, the malchut, falls short in her ...' she does not have three upper sfirot in herself, she is not complete. "The top three lights in her head are called mochin." **see here, then Yisrael is banned from their country** and now there comes a great secret that he is going to tell us. So when with the nukvah, the malchut of Atzilut, lacks the first three lights, mochin, of the first three sfirot, then that is the time when Yisrael is banished from the land of Yisrael. He will tell us what that means. Also in every human being, of course, it is exactly the same, but in the general it is the same and it refers to the people of Yisrael. But in the special, in every soul it is exactly the same. Now look what he says: from their land **eretz Yisrael**. the land of Yisrael is called eretz Yisrael; eretz is land and Yisrael is the name. And now we are going to see what it all means, eretz Yisrael, what is the name of the country? Because that country has absolutely nothing to do with material things. The Creator has built up that land and that people according to the model of the operating system of the universe, nothing else. Of course it also had to be geographic and there also had to be a people and the country had to be Look what he tells us now, great things.

כ"א"י של מטה מכוונת נגד ארץ ישראל של מעלה, שהיא הנוקבא דז"א.

Abbreviation ז"א is eretz Yisrael. Look now **For eretz Yisrael**, that is the term, eretz Yisrael, the land of Israel, and that has absolutely nothing to do with the state of Israel etc., we absolutely do not speak of such things **from below is directed against** lies opposite **eretz**

Yisrael in the higher Eretz Yisrael here on earth, let's say, lies opposite of Yisrael in the higher, because everything is connected to each other. So above there is also eretz Yisrael, in terms of strength. You already had a suspicion of what is then the eretz Yisrael from above. Look what he says that eretz Yisrael, the land of Israel, in the higher, on the tree of life is malchut, malchut of the Atzilut - clear? Malchut of the Atzilut **that is nukvah of z'a**. so the feminine of z'a, that is the land of Israel.

Even here on earth, people who know absolutely nothing about spiritual ... they all look at that country of Yisrael, a tiny country and to Jerusalem and everyone instinctively feels that there is the solution of everything, that there is salvation. One does not understand how. The Creator gave everyone the gift to instinctively feel here on earth where the spiritual attraction is, and that is the land of Israel. Attraction is not what politics is, because politically that does not interest us, but spiritually. We see why, because eretz Yisrael ... where he talks about, he does not mean the earth of Israel, he also means in terms of powers, but eretz Yisrael here on earth, down here ... Above it is the nukvah of z'a. We then know who corresponds to whom.

Here he comes with very fine things.

וכמו שיש פירוד למעלה בין הז'א שנק' ישראל, לנוקבא שהיא ארצו.

And also just as above the separation exists between z'a that is called Yisrael z'a, so the power of Atzilut. Z'a is called Yisrael. You see, it has nothing to do with nationalities. And here on earth Yisrael exists, and the land of Yisrael is nukvah, the feminine of Yisrael. And now he goes on, step by step, to see what it is all about, what are the desires, why is that a desire, why is among others the people Yisrael exiled, and all of them are waiting and desiring for Yisrael, for eretz Yisrael, the land Yisrael, for they were banished, not the land was banished, not nukvah was banished. Yisrael was exiled from the land of Yisrael, the male was then separated from the female. Of course there is a huge desire for the female, because without that female there is not yet... Look how he tells us, great, so: just like separation from above between z'a who is called Yisrael **and the nukvah who is his land** from Yisrael.

כן ישראל שלמטה נפרדים מארצם.

Similarly, Yisrael from below is separated from their land. Everything is in agreement, as above so below. Who precedes? Of course below, nothing is separated from above if one does not cause that. Is that clear or not? From above they only want unity. So if Yisrael lives outside of the land of Israel, that means that it is for them as z 'a and nukvah that are separate from each other and they are not in zivug with each other.

Now we will look further. It is absolutely spiritual, it is only in terms of strength; without it you can do what you want politically, but if you do not apply it...

וכשבני ישראל מטיבים מעשיהם, גורמים שישראל של מעלה משפיע בנוקביה, שהיא ארצו, ובונה אותה עם מוחין ומתיחד עמה פב"פ, ואז גם בני ישראל שלמטה זוכים לגאולה וגם הם שבים לאדמתם

Look what he says. **And when the sons of Yisrael** that also means the daughters of course, **improve their deeds, then they cause that Yisrael from above** so z'a, we all receive all the good of it **to give all the abundance to the nukvah** to the nukvah of z'a. Everything comes to us from those two. So he says that when Yisrael does good deeds Look what it is: Israel on earth here corresponds to z'a. If the z'a does good deeds here on earth, then that all corresponds to z 'a of Atzilut. And then the z 'a from Atzilut who then received the stimulus through my actions, he gives it to whom? To malchut. To his feminine side, and from malchut all good comes to us, absolutely everything good comes to us. Clearly what he tells us? He then says that z'a is going to give abundance to the nukvah of z'a, so malchut of Atzilut **because they are his country**. Z'a is Yisrael and nukvah is eretz, his land **and he** the strength of z'a **is going to build her** nukvah of Atzilut **with the mochin** with the lights of the first

three sfirot, because they are called mochin, from the word for brains. So from katnut it becomes gadlut, a great condition when she, malchut, gets ten sfirot. And when that malchut gets ten sfirot then all the good comes to us.

That was also in the time of King Solomon. There was a great life then, a great time. When he achieved that, there was peace, absolute peace, 40 years. The whole world came there and offered sacrifices, etc., from the whole world. They did not understand that, the whole world received blessing in the time of Solomon. Why? Because Yisrael was at peace, Yisrael was absolutely at peace then, there was no discord. But right after Solomon - I had said that a little bit last time, I had said something about that, but maybe I did not put it clearly into words. Last time I had told about Jeroboam, that was the second king, who was then facing the king, the son of Solomon. Of course the son of Solomon was in Judea and not in the North as I had told. It seemed like I had told it differently, of course it is not so. The son of Solomon, of course, was no longer like Solomon, who could no longer handle the unity, and then two kingdoms came into Yisrael. In the north there was Jeroboam of the Euphrates, and about him I had spoken that he had brought the people down of faith in the one Creator, so he had put those golden calves there, and from that moment on there was no longer the unity. But of course that all the kings of Judea were still holy, all kings of Judea were holy kings. But the northern kings ... of course they had gone astray, but the kings of Judea themselves, the whole line of David, all of them were good. Of course less like Solomon etc. etc., but do you understand what I mean? In the time of King Solomon there was absolute unity in the people of Yisrael.

Of course it is historic, but it is the representation of the forces as it was, somewhere about 550. When was the first temple built? Who built the first? Solomon built him up, so after King David. You can look for a moment when King David lived and then you see when it was, if you want to know.

There was absolute unity. And therefore, in the time of King Solomon, the whole world had absolutely received blessings, riches, no wars ... Why? Because there was unity in Yisrael. And now ... everyone draws from where he wants.

Which unity is there now? Even within orthodoxy they have thousands of different vasals, all kinds of rabbis, rebbe this and rebbe that and everyone is .., there is no unity. And that is why the z'a and nukvah from above are also separate from each other, which are separated as it were with respect to humanity. And that is why you have heard me telling for three years that from this people, the chosen people, stands and falls the good of all mankind. And of course the same thing is also in the Zohar, it is not my words, who am I to say that. But what we are learning now is exactly the same, we can see that. When Yisrael lives up to the unity, they return to the land of Yisrael. Yes, of course that had started after the war, there was a huge wave of return to the land of Yisrael, that too comes from above, absolutely. But it is a chance to come back to the inner unity. And not again in stead of in the Netherlands, having a yacht, that he goes somewhere sailing or something else, but it means that man has to start working on himself in order to become inner Yisrael, to show unity with the land of Yisrael.

That is why we do not go spontaneously to Yisrael. Why? Why do not the Jews go to Yisrael? You can say yes materially, but not only that, one is not worth it to enter the land of Yisrael. Of course many come there for another reason. The ordinary mob comes there for all sorts of things. But a Jew must go there when he is ready. When he is ready to exercise that unity, absolute unity, then you have to come there, that you only bring the good with yourself. You have already removed all the bad things from yourself and then you can go there, then you bring the unity between Yisrael and eretz Yisrael, the land Yisrael in the higher. That must be the tendency of someone to cause the unity by going to Yisrael. It must be a continuation and at the same time cause: I thereby create the unity between z'a and nukvah. And that's the job

of every ... But in every person it's exactly the same, whether it's a Papuan or someone else. The upper part of your partzuf is as it were z'a and the bottom is the nukvah and you have to give from top to bottom, you have to connect both. You do not have to be a Jew, but you have to connect your upper part, that wants to give, to the lower part that wants to receive. That is exactly the same in all of us, and if we can do that: the upper part of our 10 sfirot is, as it were, z'a, giver, and the bottom is his country. Because only give ... Who should you give? And you have to know how to give. And if the land is not ready then separation is caused, then the upper can not give to the lower one. Because that's what he tells us. We go on.

So, he says so: "When the sons of Yisrael improve their actions, they cause Yisrael from above to give to the nukvah", so z'a gives to the nukvah, which is his earth, and he builds her, the malchut. Everything revolves around that malchut, remember that well, that everything revolves around that malchut of Atzilut and she gets all the good through our actions, without us nothing comes, by our means she gets zivug, between z'a and malchut, and from that all good comes to us. 'And he, z'a builds her with mochin' with the light that is in the first three sfirot, that is called mochin **and he Yisrael or z'a unites himself with her panim b'panim**, פנ"פ means panim b'panim, face to face. That is Yisrael, that is the whole intention of what is written about Yisrael and about the land Yisrael, it has nothing to do with national things, absolutely not, because in every person it is exactly the same. Only it also exists in the general.

Look what he says, when Yisrael, and that does not just mean Yisrael, as we have said.

Actually, every person here on earth must strive for the unity between his head, above, and below, between YK and VK, between the upper part of the partzuf and the bottom one. **and then also the sons children of Yisrael who are below who become worthy** look what he says **the redemption** we will see what salvation is **and also they will return to their land**. Mentally and physically, of course, but in the first instance it must be spiritual, to become worthy. Worthy means to your actions.

החכמה של הנוקבא מלובש בנצח, ומוח הבינה מלובש בהוד. כנודע.

And this mochin of ga'r the first three lights means gimel reshonot **of the nukvah** so when she is in gadlut, when she has 10 sfirot **built up by z'a** who builds her up, the nukvah, with the first three. Look what he tells us, now he is going to connect that with the letter pe and with the ayin: those three lights that she receives, with which she obtains her great state her 10 sfirot, and all the good things she can receive come to her **imbedded in the netzach and hod of z'a** within the netzach and hod. Why? Always gives a higher to a lower by his lower part, by his netzach and hod. So netzach and hod of the higher gives to the lower, so here too it is so, that those lights of her ... which lights are they? Chochmah and binah. Which lights are in the head? Chochmah and binah. Lights that are then in chochmah and binah, z'a gives to the nukvah. Look what he tells us: **that the light/moach** moach is brain, let's say the light. That the light of the head, the light of chochmah - for she must also receive chochmah ... Look, before that the nukvah had seven, seven in the small state and now she gets the three upper ones, which three upper ones are they? Keter chochmah and binah. **of the chochmah of the nukvah** that must come to the binah of nukvah **is embedded in the netzach and the moach of binah is embedded in the hod** hod of z'a **as is known**. Just a little while and it becomes clear to us.

Look what he tells us now. He told us that z'a must provide the nukvah with the gadlut, of the great state. Which must give her the lights that are lacking her to make zivug with z'a, 100% tête á tête. For only from that zivug, the zivug of 10 by 10, the true zivug with each other, everything can flow to the lower, to Briyah, Yetzirah and Asiyah, to all souls who are among them. So he now tells us how the nukvah of z'a obtains those three lights, she has only 7

sfirot. She was one, first she was one. Just as we have learned. One and then she gets all 6 of z'a, because he has no more than 6. For him it is enough, he does not need it, but nukvah needs 10. And because of her, he becomes 10, and he gives her the 3 she needs.

A man would just want to stay a farmer or an ordinary boy, but he marries a woman and the woman wants things, or he wants things for her. He's going to do everything ... he's going to carry on, he's going to wage war - literally or figuratively - or he goes to a top management. He is going to destroy all his life. He will do everything because of prestige or for his wife etc. etc. Clear? It is absolutely unnecessary for him. Often you have people ... if they are not married then they absolutely do not need it, but then they marry and then he suddenly starts buying a car. He must then work hard and he must fight hard for his wife. It is not ingrained in the spiritual, because z'a needs only 6, nothing more, but because she needs it, he has to give her, then he makes gadlut for her. How is that going? The human being here in our world, who must do his good deeds. Yisrael, we call that the upper part of the partzuf in man. We speak not only of Yisrael, but in every man, his upper part, his kelim of giving that corresponds to z'a and you have to do that upwards. Then it comes to z'a and then higher and then it comes to Einsof and then it returns and then it goes via z'a to nukvah. He gives it to that nukvah and then it becomes gadlut. First gadlut with him, z'a and malchut and everything goes to the lower body, Briyah, Yetzirah and Asiyah.

So what is he telling us now? Binah what she receives, she is then embedded ... What is embedded? She only had 7 compartments, yes? She was small, how does she get those lights? She has no place for it. Then the upper ... each upper one that gives to the lower, which gives through its own external part. So the netzach, hod, yesod of the higher, which is going to stick as it were ... The external part of the netzach, hod and yesod are the keter, chochmah, binah of the lower. Clearly? So the lower, outer part of the higher one becomes higher part of the lower. It is always like that. So in fact it is true that z'a gives to her, as it were, both kelim and light. Clearly? He gives her let us say three kelim, keter, chochmah, binah, and he also gives the lights that are therein. But he gives it to her through his netzach and hod, also yesod, but he now talks about netzach and hod. Look what he says: So the light binah that he gives to her is embedded in hod. His hod, of z'a and who carries within himself the light chochmah and the light binah that is given to her there with a kli.

Now we come to the letter ayin and the letter pe:

והאותיות ע' פ' הן נצח והוד דז"א, כנ"ל.

And the letters ayin and pe the letters ayin and pe which sfirot are they? The letter ayin which sfirah is it from z'a? We have said, remember, that yud is keter of z'a. If we take a look at the letters which sfirot these are? From alef to tet, so from the 1st to the 9th letter is nine sfirot of binah, kelim of binah, clear? We learned that. From the letter yud to the letter tzadi is nine sfirot of z'a. Clearly? So keter is yud, and so it goes down until it comes to the letter ayin. And the letter ayin is netzach. If you calculate that for a moment, then see that ayin is netzach. Because we have said tzadi is yesod of z'a, clear? Tzadi is yesod. Which letter is there for tzadi? The letter pe and the letter ayin. So after tzadi, that is yesod ... What is there for yesod? Which sfirah is above yesod? Hod, and that is pe. So what he wants to say to us is that the letter pe is hod of z'a and the letter ayin is netzach of z'a. And before that he had told us that the hod is the carrier of binah and ayin the carrier of chochmah, because ayin is netzach. Netzach is the right line. And the hod is the left line and therefore the carrier of chochmah is on the right and the left line is the bearer of the binah. So those two, ayin and pe **are netzach and hod of z'a** and they bear in themselves those two lights, chochmah and binah **as mentioned above**.

וזוהי טענת הפ' שהיא הוד דז"א, פורקנא דאנת זמין למעבד בעלמא בי רשים.

And that is the argument of the letter pe that she is hod of z'a, so the sfirah hod of z'a and that is what she said **the redemption that You the Creator will do in the future in the world is registered/recorded in me** yes, because she is hod. Look what he tells us:

כי המוחין דנוקבא המביאים הגאולה לעולם מתלבשים בי, ולכן אם תברא העולם במדתי הרי בלי ספק שיוכשרו לבא לגמר התיקון.

look what he tells us, explains: **For the mochin the lights of the nukvah that bring salvation** we already know that the light of gadlut of the nukvah, who then brings salvation to the whole world, clear? Nothing comes from above in Briyah, Yetzirah and Asiyah without first having gadlut of malchut. She can only give when she is in zivug, in complete harmony, in confluence with z'a. He then gives her those lights and she passes it on to the souls of mankind. Clearly? So the souls obtain their soul power, spiritual strength, everything they get from the nukvah. Then he tells us so ... what was the argument of the pe? And pe is then the hod of z'a. Look what he says, now it becomes clear: 'because the lights / mochin' of the three first of the nukvah 'who deliver salvation' **to the world** clearly, that salvation is then due to the great condition of malchut. All the lights then spread in the creation, and that is the redemption of the nukvah to the world. For those lights of redemption **are embedded in me** says that hod. Why? From whom can nukvah receive lights? We have learned from netzach and hod, clearly? From netzach is from the right side and hod from the left side. From the right comes chochmah of netzach and that is then the letter ayin and from the left line therein the hod, hod now bears to malchut in itself the light of binah. But everything eventually comes through hod, and then yesod of course, but it then comes to that malchut.

That is then what she said, the letter pe, that by me starts the name of salvation, purkana, that we have learned. And now we have learned that the pe is then the hod of z'a and this bears one of those three lights, of those redeeming lights, those lights of her head, of the first three sfirot of her

and therefore she says to the Creator, to the binah, abba v'ima **if you will create the world by my attribute then without doubt** the whole creation will **be apt** be kosher **in order to arrive at the final correction**. Clearly? Those were the arguments of that pe. At first she said that through me begins the name purkana, or the name of redemption, and then we come deeper then we see that it is the name of hod of z'a. And netzach and hod who are the transmitters of the redeeming lights of the first three sfirot of malchut. And that is why she had the argument that she thought she was well-suited to let the world be created by her, clearly? Because the redeeming lights come there, and redemption is the same, the result of gmar tikun, of the ultimate correction of creation. And that is why she says that through her one might come to salvation, or what is the same, the final correction. That is what is here.

It is very tough what we learn, it is not easy, nowhere in the world do they learn that, believe me. Bla bla, Kabbalah here Kabbalah there, dancing with each other, cozy, but what it is here is sweating inside, sweating for redemption. You see what he says, he speaks about salvation. Always about the purpose of creation, because whenever we speak here about salvation, we also cause salvation in ourselves, ever closer we come to salvation, that is Kabbalah. And so we continue, even further and further. Later on it will be much easier for us, absolutely. You will experience, you will be in love, because that is the book of yours. The whole Zohar has nothing to do with Jewish, Papuan, Christian, absolutely not, it is for everyone. And the Zohar speaks about Yisrael and the land Yisrael, they are all words, which everyone then has as powers in themselves. Everyone also has Yisrael and eretz Yisrael, the land Yisrael, the lower part is the land. Always down is darkness, you have to bring the light to that. If you bring light in the upper part of your partzuf to all your wishes, and then bring it down, to your bottom, below your waist, little by little, but in a healthy way you also illuminate under your

parsa and with that you also bring salvation to yourself. Salvation to yourself means salvation to the whole world.

That is what we learn. This book made me want to live again. I had absolutely no desire to live. And I had not thought about just a shot or something ... absolutely not, but inside it really was, because I did not see a book that could satisfy me, that could give me life, but Zohar I opened the book of Zohar and I live. It is not from me, each one of you will see that. As we move forward in the Zohar, we will see tremendous salvation that is unprecedented and given to our generation in a wonderful way. We do not need to be saints but as an ordinary person. If you want to give your life, if you want fulfillment and redemption, which is the same everyone gets it, everyone, I am absolutely convinced that it is so.

Everyone in our time can work on themselves - not miracles, but work on themselves ... You have to like it, you have to put it above all else, your work is good, all relationships are fine, everything will go nicely with your relationships with whoever, when you think of the Creator and rent your heart only to the Creator, to no one else, absolutely no one, then you will see that you can give to everyone, then you will not be reticent of: 'I give more or am I giving less?' You will give as much as you want, it's not yours, clear? When you give from your own kelim of receiving then you give to receive, then you become satisfied. But when you give of your kelim of giving, then that is wonderful. I do not say that it is not possible ... but sometimes we experience it, it is just as if you can give more. You can give inexhaustibly and you will not get less, clear? That is great, that is what we have to grow, there is no other way. My mood is this, I feel this, I feel that ... You have to get up and say ... someone has stood on your long toes etc. etc., you say to yourself: I have to give, despite everything. Say it to yourself and overcome that every time and then it becomes your second nature, and then you become happy, really happy.

ומה שהפ' חשבה את עצמה ראוייה למדת בריאת העולם יותר מן הע', שהרי המוחין דנוקבא מתלבשים בשניהם בנו"ה, שהם ע' פ' ועיקרם בנצח שהוא הע', וא"כ למה השבה הפ' את עצמה ראוייה יותר מן הע'.

And the fact that the letter pe thought to herself that she was suitable to create the world through her trait more than the letter ayin because why did she think she was even more suitable than the letter ayin? Because ayin is netzach and she is hod? He says so: **for the mochin the lights of nukvah they are embedded in both** we know in both: **in netzach and in hod who are ayin and pe** in the letter ayin then is embedded chochmah, in one of the lights and in the letter pe is then binah another light that comes before the nukvah. He says: **and the main thing of those lights is in the netzach that is ayin**. For the netzach is ayin, because in the netzach is the main thing of all the lights that come to nukvah, because netzach is higher than pe, higher than hod, so also ayin is higher than pe. Look, he tells us this way: why is it so that the letter pe thought she was more suited to let by her property create the world than the letter ayin? She was the sfirah hod after all. And ayin is the sfira netzach and from both come the first three lights. Then why did she think she was more suitable? **and if so, why did the letter pe thought in itself to be more suitable than the letter ayin? Why?**

וז"ש ודא הוא פדות, כי הפדות היא רק במדת ההוד, שהוא הפ'.

And that is what is written, and know that is the redemption/deliverance pedut is Hebrew for redemption, deliverance. Purkana is Aramaic also starts with a pe and pedut/fedut is Aramaic. Look why was it that she thought she was more suitable than ayin? For two lights, netzach hod, come to the nukvah. Why did she think so? Because of her the name pedut comes, salvation **for salvation** pedut is salvation **comes only from the property of hod** we will see why **and the hod is the letter pe**. from z'a.

וענין הפדות הוא, שאמא פודה תחילה את הנוקבא מן הדינין, ואז הנוקבא ראוייה לגאולה.

Oh, now he tells us what that salvation is from that pe, the power of the property of the salvation of the letter pe **And the aspect of the pedut salvation is that ima** the mother, so of the abba w'ima, of the father and mother, so the binah. Look, that is all Kabbalah **that she liberates first the nukvah of dinim/severity** we will see, so against that severity **and then the nukvah becomes suitable for salvation.** Look, that's all exactly the same as how it works with us, so first by binah. Do you hear what he says to us? First by ima, binah, the nukvah is freed from dinim. So first the binah, the ima liberates nukvah from that, the severity, the severity of the left line and then nukvah becomes suitable for redemption. Take a good look.

וה"ס הכתוב כנשר יעיר קנו על גוזליו ירחף וגו' (דברים ל"ב).

And that is the secret that is written in the last book, Devarim, Deuteronomy, the last book of Moses there is written in a verse there is a beautiful prophecy, very beautiful. There is something written like: **like the eagle watches over his chicks**, his nest **and shaves above his nest, etc.** That is what is in the Torah. He's going to compare that, that's the binah. We can learn that: what the ima/mother does with her children. Clearly? The binah is like the eagle and the children those are z 'a and malchut, the nukvah. And the binah that protects, as it were, just as the eagle spreads its wings over its nest - there are those little chicks - that they may not be eaten, etc., as well as the binah that protects first nukvah from unclean forces, that they do not grab her, clear? That is the power of the binah. The binah is more defense, giving light chasadim. Clearly?

Binah wants to give light chasadim and with that, with the layer of chasadim, she protects the chicks that are not yet able to fly, which can not yet receive chochmah, they have no strength yet to receive chochmah. That means that they can not fly yet and then she protects her children through her wings for the time being. Kanfee haShechinah, the wings of the Shechinah, that is the chasadim with which she protects the little ones that are in the nest. Why in the nest? She has a house, but a temporary shelter is called a nest. Birds only have a nest, that is not permanent and is not a villa, only temporarily, when they have to ...

A tree house? Yes, a tree house, exactly. When is it a nest? You need a nest temporarily when they want to produce their offspring. Clearly? Then they come together there.

So he compares for us that the binah, the mama, first gives to the nukvah. It is tough, does not matter, because when we talk about it, everything comes out. She protects the nukvah first from dinim, severity, of the unclean forces. That is that, and with that she makes her fit for salvation, just like those chicks, they are in a nest and they are protected by the eagle and he spreads his beautiful wings etc. etc. and she then shaves over them that nobody can enter and she feeds them for the time being until they become stronger, just like malchut. And then she can give until she grows up, then she can fly, the malchut. so to speak. Then she can also pass down. Clearly? The nukvah then becomes just as big with 10 sfirot and she can then feed all those other souls that are in Briyah, Yetzirah and Asiyah, clear? She will also feed them. We too are first fed just as nukvah. We are fed by nukvah, she is then the eagle for us, which protects us as it were, of course the binah of the nukvah, that gives to us. If we focus on the binah of the nukvah, she first gives us protection through chasadim. And later gradually we can also receive for the sake of giving where we also receive in our lower part of our partzuf so under the parsa, under the middle of us and that is the purpose of our receiving.

And that is what he is telling us now and it refers to that hod. And why does that ima refers to the hod? On which line is hod? The right or the left? The left line and binah is also the left line. What is above hod in the left line? Gvurah, in the left line, and above the gvurah binah. And always it is, in the same line: left line gives to the left line. Sometimes we also come via the middle line.... but in the left-hand line... that has the property of the common. Yes or no? And the right also has a right property. The left

line is gvurot, each left line is a form of gvurot, severity, din. And the right line is always chochmah, chasadim. Yes, clearly? Chasadim and gvurot.

[Student: binah is the one who gives chasadim?] Yes, but I mean the right line and the left line. If we look at the right-hand line and the left-hand line then the right-hand line is chasadim, is always chasadim, and left is gvurah. That is why I have always said that we must keep an eye on and never forget: do we talk about lights or do we speak about kelim? When we speak of kelim we have kelim from the right side, always where chasadim comes. Then we have kli of chochmah, like on the Tree of Life. First you have chochmah right there, underneath is chessed and then you have netzach. And the left side of the Tree of Life, so in terms of sfirot, you also have binah, under the binah is gvurah and then hod. And that's what he's talking about. Then we speak that the left is gvurot, let's say, and on the right is chasadim for that matter, clear? But of course what you say is the binah itself. The power of the binah itself is chasadim, that's right, only ... we have to be very good about it because then it is chasadim. Look, the property of binah is very special chasadim, the binah itself belongs to the head as it were, the head, of keter chochmah and binah, and there it is full of light of chochmah. She is full of chochmah, but she does not need chochmah. She gives down let's say chasadim, but she herself is chochmah, belongs to chochmah herself. Only she prefers the light of chasadim. Is that clear? She prefers the light of chasadim, but she is full of chochmah. And that is why it is also in the left line. We also see it in the left line... when the binah gives to the nukvah, in the first instance, in the left line, she passes chochmah to her, then it is just a burning power, I mean it is chochmah but it is not experienced, it is actually without the true chasadim. The true chasadim is coming from the right side, but we shall see, I can not go into details again. Always keep an eye on lights or about kelim. We will not go into this, about the binah I briefly told how that works. The binah first protects the nukvah of din, of strictness, as he goes on to say.

וְדָרְשׁוּ רִז"ל, הַנֶּשֶׁר הַזֶּה רַחֲמָנִי הוּא עַל בָּנָיו וְכו', וְאוֹמֵר מוֹשֵׁב שִׁכְנָס הַחֵץ בִּי וְאֵל יִכְנָס בְּבִנִי (ע"י רש"י דברים ל"ב י"א).

And the sages interpreted this verse of the Torah what I just told about that eagle **he** the eagle **is merciful about his sons** do you see that? So merciful is loving for his sons, therefore these actions are from him **and says** and the eagle says, that is the interpretation of this verse, that they say that this eagle is merciful to his sons, for his chicks. And that eagle says: **'Better that the arrow comes in me than it enters my children'**. So he protects with his wings, with his body he protects his chicks. And also if you see how that eagle, how she carries those children ... They are sitting on top of her wings. But she protects them in the way that, as if that eagle female wants to say: if those hunters start shooting better in me first, that it comes through me, but not through them; like a good mother does. That is what their interpretation was.

You can not understand anything without Kabbalah. And here it is. Look what is here. The word arrow in Hebrew is ... see how he calls it חֵץ hachetz / the arrow. חֵץ chetz that are two letters: ח and צ. Chetz is arrow, but chetz comes from chetzi / half. And now there comes a secret, a huge secret that he tells us further. The allusion of what the eagle says: 'Let half come in me but not in my chicks' ... I will tell you in three seconds, that it might be easier. I will tell you in two words what the relationship is between the arrow and the half, and what that means.

So chetz means arrow. What the eagle says, 'rather let half, or the arrow, come in to me, than in those chicks' what does that mean? In the Hebrew, the arrow and half are the same. What does he mean by it? What does the eagle do when the eagle wants to protect its chicks? What is he doing? He will sit on it. He sits down on his nest, as it were, underneath it they sit, he makes them warm, etc. What does that eagle do? He has two beautiful paws. Two legs, an eagle also runs on two legs. So he has two paws, but what does he do for his chicks? He sits on it, he hides his paws under him because of those chicks. What does that mean? He makes half of himself small, the same is also with binah, with ima, what

does she do? She holds her upper part only for herself, where her own essence is, but for the sake of her children she makes herself smaller, she makes herself in katnut, clear?

He says that she has seven sfirot, but the lower three, netzach, hod and yesod, she lets them descend to her children. Below her is a new partzuf of children, everything that is in the lower, are children of the higher, every lower step is children of the higher. And the higher is the father and mother of the lower. Clearly? So those legs of that eagle that is netzach, hod and yesod and she drops them in a lower, so half of the partzuf actually, so the legs means half of the partzuf. We have said that in Atzilut there are two parts, two parts of the partzuf: above we have half and below is 2/3 of tiferet and then netzach, hod, yesod and malchut. Netzach is the right leg and hod is the left leg, so she drops them to her children. Like an eagle is sitting there on its nest, then he will also take his feet down, to those children, under the children there are his feet as it were. This is what the mother does for her children and that is the only way to bring them up. For us, too, spiritually, the only way a higher person makes himself like that eagle is half. Clearly?

And what is the relationship with that arrow? Just like what is written 'it's better that the arrow or half comes in to me than in my children', so it's better that I make myself halfway, it's better that I make myself smaller to half, than that the damage comes from the others, from the outsiders to my children. Clearly? Because if that eagle would keep himself big with his feet completely 10 sfirot for himself ... then he would fly and his children would be in danger. So the eagle does half ... He says: 'Better that I get half, better that the arrow comes in me, better that I reduce myself to half than that the damage would come to my children'. That means: better that I do the lower part of my strength in the children. Clearly? What does that mean? Netzach and hod. The eagle's feet are netzach and hod. But they have no power yet to receive it, clearly? When do they have the strength? The eagle stays on the nest, keeps shading over the nest, keeps spreading its wings over the nest until they are ready, until they want to fly away, until her children z'a and malchut are ready to fly, that means they can already raise gadlut themselves. And what does she do? Then she, that eagle, stands on two legs, and then they can go from those two legs via one leg, via netzach she brings chochmah to them. She builds up the three upper sfirot with them through her feet, through her lower half. And with her left leg, that is hod, or the letter pe ... And then through the letters ayin and pe she brings the binah to z'a and z'a then gives through his paws to malchut. First binah protects them both - z'a and malchut - then z'a grows up in her and brings him to maturity, to 10 sfirot. And then it also gives the rest to malchut, so that also malchut obtains 10 sfirot, but it comes from binah. Clearly? In this way. It is a metaphor, but that makes us feel and experience and taste what all that is instead of making a drawing, etc. Is it clear?

That was it for the lesson for today. It was a tough lesson, but that does not matter. We just continue. Salvation is waiting for us.

Lesson 43

Of course I wanted to start where we stopped the previous lesson, but when I came here I got in a flash to tell you what I must tell. I was amazed by what was given to me to tell. It has never been told to humanity. I cannot say 'never', but it has never been publicly told to humanity what I must tell you. It was said to me in one flash. How I build it, I do not know yet, but it was in one flash, you do not have to have everything choked out. I will do it. With G'd's help, I will be given from above how to do that. Listen carefully and then it will....

What I have to tell, with that we will see the connection between reality and Zohar. We read that last time, but I have not seen it. We have seen other things, but that was not given to me then. I'm going to tell you now, but you have to see everything spiritually and do not make any connections with nationalities, goodies, bad guys... You have to compete with that, because otherwise your childish sensual sensation will think that I am talking about people and things and it is absolutely worthless, you have not learned anything. 'We are good, we are bad ...' that does not interest me. Jews, Christians ... I do not care. When you learn Kabbalah you must rise above all these differences in your perception; that's the spiritual thing. You can keep your position, but listen above all the feeling, above being Jewish, above being Christian, above all you have learned and then you will hear something excellent that no one has yet heard. It was given to me in a flash when I came here. I could not go any further. We should probably learn to make a connection between reality and Zohar.

In the text of Zohar on the previous lesson is the prediction of the second world war. Had people been able to learn that in time, humanity would be saved in time. Here it says detailed.... not as it was afterwards written in thick books of the Young, about that 6 million; it is beautiful work, but it is for the human being of this world.

Here in the 26 lines of the Zohar is the prediction of war and how man must correct himself to save the world. Only man is given to save the world. On the side, the position of the Creator is everything perfect, nothing is wrong. War... from above there is nothing wrong, it is all caused by man. Here everything is written in those 26 lines. I do not know why it was given to me. Who am I? I can not attribute anything to myself. I try to put it into words now.

About the letter pe who believed she was worthy to have the world created by her because she is the beginning of pedut or purkana, liberation or redemption. And the Creator said: "in you is also the beginning of pasha, crime." The letter pe has the beginning of two words: redemption and crime. Redemption if one therefore asks and requests. If one is not worthy of salvation, then it becomes crime.

כי הגלות והגאולה הנוהגים בעולם, הן תלויות בנוקבא, כי בעת שהנוקבא מחוסרת בנין ג"ר, הנק' מוחין, הנה אז גלו ישראל מעל אדמתם, ארץ ישראל.

For [the word for] the galut / exile and [the word for] ge-ulah/redemption, which apply in the world that depend on the nukvah of Atzilut, because in the time when the building of the nukvah of her is missing her first three, called mochin see here, Yisrael is banished from their land. Do not think of flesh and blood. When the malchut of Atzilut does not have ten sfirot in itself, then Yisrael is banished, scattered from their land, **from the land of Yisrael.**

כי א"י של מטה מכוונת נגד ארץ ישראל של מעלה, שהיא הנוקבא דז"א. וכמו שיש פירוד למעלה בין הז"א שנק' ישראל, לנוקבא שהיא ארצו.

For the land Yisrael from below is directed against the land Yisrael from above so from z'a and malchut. [The land Yisrael from above] is nukvah of z'a the feminine element of z'a.

It is just a small introduction so that we get a base. Now he says and that is important: **just so exists the separation above between z'a that is called Yisrael, and nukvah she is his land.** Yisrael above in terms of forces in the control system is called z'a, and malchut of the Atzilut is called land of Yisrael. Z'a is Yisrael and the nukvah the female component is the land Yisrael. Those forces, the effect of those forces, are also here on earth.

כן ישראל שלמטה נפרדים מארצם. וכשבני ישראל מטיבים מעשיהם, גורמים שישראל של מעלה משפיע בנוקביה, שהיא ארצו, ובונה אותה עם מוחין ומתיחד עמה פב"פ, ואז גם בני ישראל שלמטה זוכים לגאולה וגם הם שבים לאדמתם.

Likewise Yisrael from below is separated from their land. As long as the malchut is in katnut, Yisrael are banned from their land, spiritually. **And when the sons of Yisrael improve their deeds, they cause Yisrael z'a from above to give to the nukvah who is his land and build her up with mochin and unites with her, face to face,**

We, the people and the whole world receive from that nukvah. We receive everything from nukvah of Atzilut. Especially Yisrael but also all who do for the sake of giving, agree in terms of characteristics with the z'a, and then z'a gives to nukvah and then they come in zivug. Because of that zivug all the good comes to earth. No war or anything else can take place on earth, when Yisrael improves his deeds on earth. Otherwise, z'a and nukvah are separated from above. How then can she receive something for the sake of the lower, for the sake of our souls? If her husband, z'a from whom she receives everything, is separated from her, then nothing good can come to earth. All thieves are then awakened, fueled. The destroyers on earth are then fueled because of the negligence of Yisrael. Clearly? Never comes misery on earth without Yisrael first causing the separation between nukvah and z'a in the operating system of the universe. Of course, as we say, the nations of the world long for their own Yisrael and then it also fosters that z'a and malchut come together again; otherwise there will be wars and misery, earthquakes etc. etc.

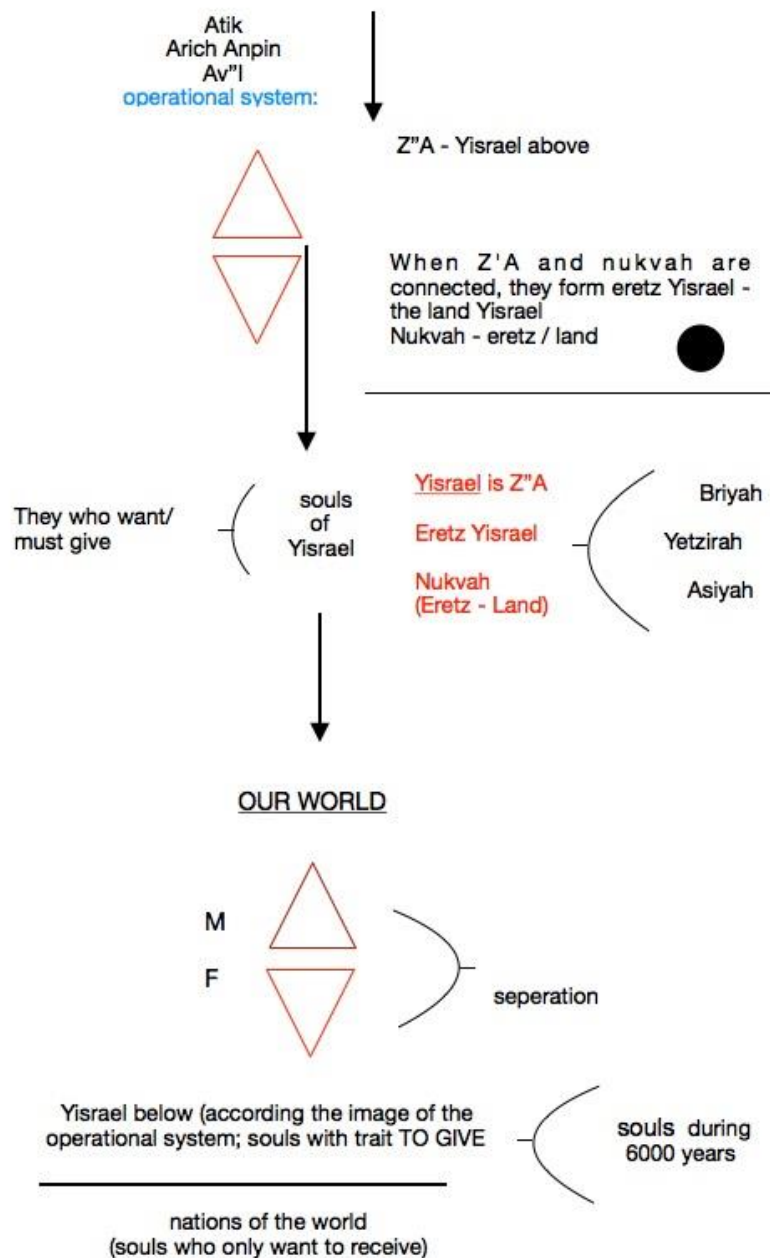
And then z'a will build up the nukvah and unite with her. It then becomes oneness and through that oneness ... From zivug/copulation originated results and all good comes to the lower, to Briyah, Yetzirah, Assiyah, to all souls who sit there. Then they come panim b'panim, face to face, they look at each other. This is just a small introduction that I will soon know how to deal with that.

and then also the sons of Yisrael beneath are worthy of the liberation and they also return to their land.

That was also the case after the war. After this terrible war ... It's all here predicted, in terms of year ... it's all here predicted. Later on I want to share that with you a little bit, that you see that everything is already in Zohar. You can read your own destination in the Zohar. I also read it in the Zohar, which tells me what to do. Do I do something from myself, from my masculine will?

Now I'm going to draw something so that you do not only hear it but also see it a bit. Slowly we have to learn to work without drawings, but it will come. Take a good look at what I am trying to tell you.

WORLD ATZILUT - the world of correction



Everything comes from Atzilut. We do not need to talk about it that much. For us, z'a and nukvah are important. Under them is the parsah, the separation and below Briyah, Yetzirah and Assiyah. What interests us is not Briyah, Yetzirah and Assiyah but the souls

that are there, the souls of what we call Yisrael; that means those who strive or must strive for the Creator, want or have to give. Below is our world. Here, too, are souls or states of souls who only want to receive, for the time being. The souls of Yisrael want or have to give. The souls of the nations of the world may give; step by step they of course also must give, but first they can give. Yisrael is obliged to give, they have no choice, remember that well, for they have received the Torah. And once you receive it you can no longer say 'no, I will not do it'. You can not say, "I do not do it. At the place of the circumcision I am going to attach that piece again." Spiritually it is exactly the same. If a Jew does not want to comply ... does not want to give it, it's like saying: 'Give me back the piece of skin that has been cut off from me'. Spiritually speaking.

There are two forces here. Just like z'a and malchut, Yisrael and the land of Yisrael are everywhere, at every stage. Yisrael is as z'a down and land Yisrael is like nukvah.

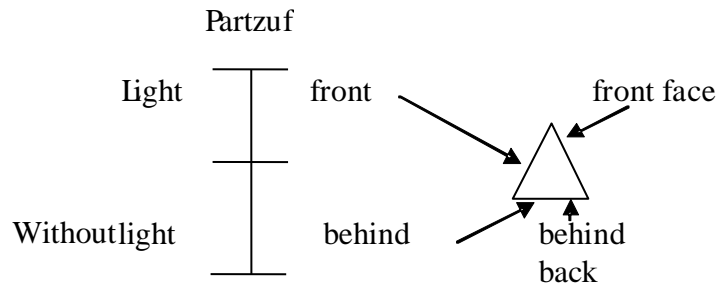
This is what Zohar tells us: z'a and malchut is the operating system. From above something is given, arranged with z'a and malchut, but z'a and malchut determine everything that comes to us. Everything comes from that nukvah.

What does he tell us? There are four positions between z'a and nukvah. Qualitative from low to high: the first is as they were born, also as Adam and Chavah were born. Whether we say z'a or Adam, or nukvah or Chavah/Eve, that is the same. It is lower, covering. Adam is covering on z'a. Something that comes spiritually to the level of z'a, becomes merkavah, the bearer of the power of z'a and that is Adam, or someone else, Moshe could go up to Atzilut.

Adam and Chavah were born back to back. What is between the backs we call 'wall'. Do you remember that we talked about that? What kind of wall was that? That was the wall from above. Z'a comes from binah so above is binah and she shines between those backs. It is as I once said about my experience in the army. I had to stand back to back with another soldier so that the unclean forces, the bandits there in Moldavia, would not be able to shoot us. Back is shortage.

It is an important topic because we will cover many other aspects, by what I have to tell now.


When we draw a triangle with the tip up, for example, the top is the front; the flat bottom is then the back of a kli, of a state in which it is. Front is face and behind is back. How can we still propose that? We have a partzuf, no matter what partzuf. Front, there is light and the back is without light - so to speak. Each partzuf has two parts: upper part and bottom part. You can draw with triangles. Some draw dishes, but triangles are good. Three, because there are only three kelim. Round is perfect, no sides, no imperfections. Square means that there are four kelim. Round means that all five kelim are present in me. So when gmar tikun/the final correction will be, then there are five; everything will be perfect. Until the final correction, there will only be three kelim. Triangle means that there are two dimensions missing to perfection. Until gmar tikun we have three kelim. Nobody had more. The other two do shine, but we do not experience these kelim. Clearly?



Kli has front and back. Front is upper part of a partzuf to the middle. From the middle down is the back - that's what we draw with that flat side. It is only to represent certain spiritual processes in a different way, which we can not do with such a vertical structure. Sometimes it is useful to illustrate it like that and sometimes it is useful to do with a triangle. A triangle is then a partzuf. If we want to indicate the relationships between two kelim, it is useful to do it this way. Within a partzuf you have the same ratio. Ratio means back to back, the simplest form of zivug.

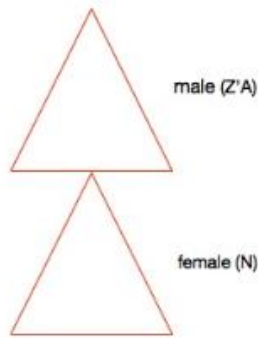
The whole purpose of creation, of everything that lives, is to bring male and female together. The whole misery is that they avoid each other. As we say in Russian: Iwan is there and Mary is gone, Mary is there and then Iwan is gone. Do not try to see it materially, the masculine and feminine must meet. That is how the world is made, man has to bring those two together.

The first condition in which man is - remember that I always speak about one person - is when he starts working on himself is back to back. His upper part and bottom part look

in the way that I first draw horizontally.  Why do I draw horizontally back to back first? Because there is still no difference between high and low, it is next to each other, right and left. The first phase is always like that.

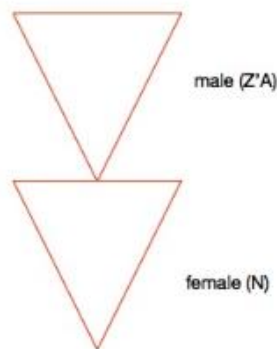
On the right it is male and on the left it is female. It is always that way in terms of strength. Right is chesed, chasadim and left is gvurah, gvurot. That is the condition as the world was created, z'a and malchut. That is also the condition as Adam and Chavah were created. Every state of the spiritual correction begins with that. It is a form of zivug, of confluence between two: male and female. It is a very early phase of zivug. Zivug is when two faces look at each other. The faces must always look at each other. That is the perfect zivug.

When in man z'a and malchut grow in strength, the second phase comes. I will talk little about it because otherwise it will be too... The second phase is that she turns to him. She is going to look up and he looks up and not at her:



There is a touch point between them.

The third condition is when he turns to her and she looks down. It is even higher, because everything comes from the male. Why did she have to turn around? Because she has no strength yet to see him tête a tête. The female is not yet purified to see him.



The fourth state is the perfect one.

What does the second form of zivug mean? That means she is ready for zivug and the male is not yet. She then looks at his back. He gives her light through his back. He does not give her of his 10 sfirot, but he only gives her light from 6 sfirot of him, of his small condition, of his back; his back also has light. He gives her from his back and not from his front. It is a form of zivug.

The third form of zivug is even higher. He looks down at her - when it comes to chochmah, it is always from top to bottom; when it is about chasadim and gvurot then it is from right to left - and she looks down. She is turned towards him with her back. This means that she has no strength yet to make tête a tête zivug with him.

The fourth is perfection: he, z'a, looks at her and she turns to him. Then she goes up to him and makes zivug with him.



This is the perfect zivug between z'a and nukvah. Both penetrate each other. She looks up and he down and they go inside each other, through each other and then there is unity. That is the formula for perfection, for shalom, peace. It is not understood, intuitively it is, but it is given to every people to understand it. That is what is called the star of David. From David comes the Mashiach, the Liberator. What is the Liberator? That is when the whole universe will come to one big zivug: all peoples together to unity. In this way where masculine and feminine of all humanity, from all worlds come to unity.

The fourth is the best, the biggest zivug. Why not more than four? יהוה the name of HaVaYaH. That means face to face.

The whole purpose of creation is to come to that perfection. Of course, that perfection comes through z'a and nukvah.

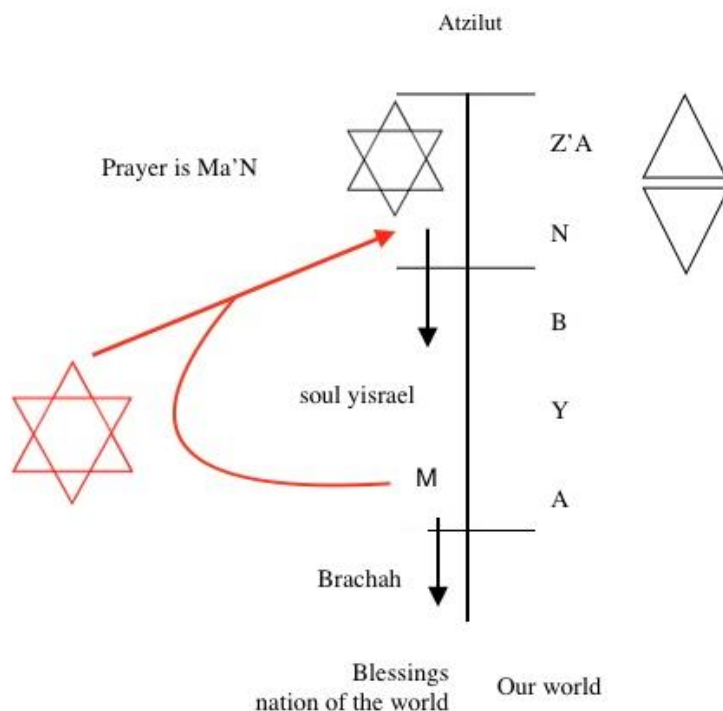
What he is now telling us in the Zohar is that nukvah and z'a by deeds of lower ones, deeds that do not correspond with the positions we have now had, the high position of Yisrael ...

That is why is spoken of Yisrael, also below. Why? Because Yisrael must strive for the fourth phase in everything that it does, in every state; in every situation, whatever happens. A Jew must connect every day from within the יהוה, from the top to the middle and from his middle down. He has to connect those four in every action. There is no escape from that. Of course one can play comedy but then come the hits and initially to Yisrael. Why? Because Yisrael is higher than the nations of the world. The souls of Yisrael are higher, not that others are less, but Yisrael must first receive it and then pass it on. Not that Yisrael is higher, of 'pff, it is higher', everything needs each other. The head needs the body and the body needs the head. The blows first come to Yisrael. They must pass down, because everywhere there must be unity of יהוה.

We have learned that nothing comes from above if it is not aroused from below. This is an important principle. Suppose Yisrael sets up from below as phase 1, she looks up and he looks down and there is no protection of binah as in the first zivug. The first position is a great position, is a form of correction. When Adam and Chavah are back to back is already a form of correction, is the beginning of correction, it is already zivug and between them comes the light of binah, chasadim, and that protects their back. Okay, they only have front. What does that mean that they were created that way? That they were perfect at the front. Front is kelim of giving and back is kelim of receiving. Adam and Chavah were created in such a way that they could give, but not yet backside... They were not allowed to do zivug yet, to pull all the way down, that was sin.

Nothing comes down if it is not aroused from below. Yisrael below that is, in other words, land Yisrael or nukvah, the female side of Yisrael. Through their actions, that they do not pursue the zivug of the star of David, they divide between male and female Yisrael. If one does not pursue that zivug from below then one causes that above ... then no prayer comes up and exactly the same is set up above: separation, separated from each other.

Suppose Yisrael improves his actions, then it is as follows:



Z'a and nukvah, two forces in Yisrael, but of course it also refers to male gender and female gender. The male is going to pollute himself and the female ... I'm not talking about people, but about bad deeds. Adhere to other cultures and turn your back on the Creator ... It is also in the Torah: turning back and looking face to face.

When Yisrael starts to improve his actions, what happens? Then they will rise ma'n, prayer, good deeds, etc. Then after those four stages of light, the mother is obliged to give what is asked from below. Normally z'a is turned upwards and she downwards. Through prayer they go step by step to four phases, four stages of zivug: first they stand back to back, feel each other, then she turns to him and he will embrace her, pull up just like man he pulls her up from the left. He gives her from the left. That's how they go up until they come together in absolute unity. This is what happens here too: Yisrael and malchut bring themselves to the state of the star of David where male and female come together, in terms of prayer, in unity: 'Hear Yisrael ...', thereby bringing about unity. And thus they bring the star of David to them.

Z'a and malchut from where all the good comes, set themselves up from above just as below. Nothing comes from above if it is not fueled from below. Such a star of David also comes in the higher worlds. Then 10 sfirot ... Z'a and malchut then have 10 and 10: he is mature, 10 sfirot and she is mature, 10 sfirot. All good things come from adult zivug. From that malchut all good goes first to the souls of Yisrael. The souls that are in our world ... we are all in our world, but "the souls that are in our world" means that they only want to receive. The light goes to Yisrael and Yisrael gives it to them, little by little, in the right way that they do not take it for themselves, because they get the strength that is not from them, which is from above. Then the forces called nations of the world get brachot/blessings, as in the time of King Solomon. All peoples had 40 years of rest like never before and never after: from above came the Shechinah. Now it is different, we have wealth but it lacks the spiritual.

Clear how it works? Through the good deeds of Yisrael they come to zivug, making the star of David, perfection and that goes to z'a and malchut, to the source of Yisrael, to the source of the operating system of the universe.

If there is no star of David then ... there is no middle way in the spiritual. In our world, the world of doing, it is possible, a bit of this and a bit of that, the polder model, but in the spiritual it is not possible. In the spiritual, it is either the star of David or something else, unclean power. What will happen if Yisrael does not want to wear a star of David downstairs? Look carefully, because it is a one-off thing I tell you. Nowhere, in no book you will find this. No person in the world can explain it to you. Jesus no longer exists, Ari no longer exists. Jesus could not explain neither to Jews nor non-Jews, Ari could not do it. Again, what I tell you is a one-off and not a human being, no rabbi knows what I am telling you at this time. It is not mine, it is what the Creator says and I must pass it on alone.




If Yisrael does not want to wear a Star of David down here ... The state of kelim where male and female look at each other, we call Star of David and is a holy position of the kelim. What does that mean? That all particles with each other, the female element thereof, is aroused. Why? Z'a, malchut ... all those worlds come from her. She had to produce them first, as we learn in Kabbalah. Do you still remember? From keter the light comes to chochmah, from chochmah it is given to binah, binah reflects the light, she says 'I do not want to receive like chochmah', but she will receive to give. She will receive a small measure and produce z'a and malchut in her belly. In her belly means at the end of her development. Clear how it works? And all good comes to the earth. Yisrael receives first and then the nations of the world. Then peace and quiet come.

What I have now told was a small introduction to what we have learned in the Zohar. It all flows from those few lines. We have learned that and now comes the prophecy of Zohar. I have told you that the Zohar predicts that if man learns the Zohar and learns to apply the system, he will be able to respond in time and humanity could be saved. If people do not, then of course the blows will come.

We have just seen that if Yisrael - the giving powers - do not make the star of David according to their actions, so male, יה YK, and feminine, וה VK, bring not to zivug, do not bring the name of the Eternal, do not call for that. What does call the Eternal mean? That you connect male and female within yourself to unity. Just as above יה YK, the male of the name of יהוה HaVaYaH, and וה VK, bring the feminine of HaVaYaH together. With you it means that you connect half of your 10 sfirot, to the middle, YK, with VK under the middle, zivug, confluence. That means the star of David.

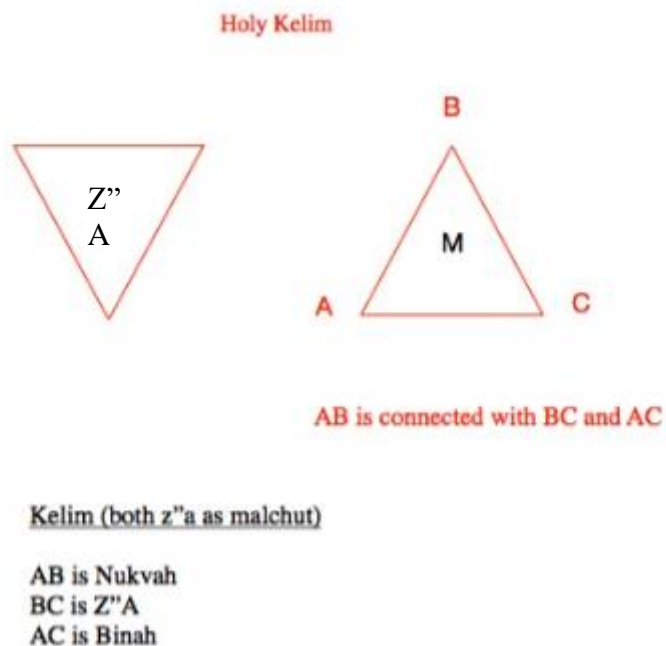
And now ... do not connect it to wars, the Jewish people, Germans, that's not what it's all about. We speak of forces, constructive forces, holy powers and the forces of the s'a, unclean forces. The people Yisrael must be the bearer of holy forces. Here on earth conditions can arise where the peoples are the bearers of unclean forces, but everything revolves around Yisrael and not the other forces. Everything is created for the sake of Yisrael, the powers of giving in every man. That's what Torah is talking about and not ...

Now the prophecy of Zohar. When Yisrael makes zivug down here - we call this for the convenience star of David, face to face - all the good comes to earth. All the good that is stored in the creation plan comes here on earth.

What does this sign consist  of? We have seen that it consists of two kelim, one is male  and the other is female .



Triangle, because three kelim. Everything consists of three kelim and no more. Three kelim exists both in sacred conditions and in unclean conditions. Unclean conditions also have three kelim. If we draw this out then we write the sacred states on the right and the unclean states on the left.

The star of David is a perfect condition, blessings, fulfillment, shalom, etc. all good. But when Yisrael fails to bring about that unity, what is going to happen?



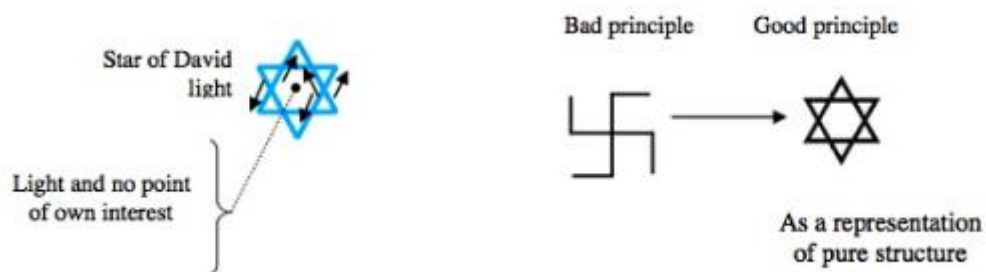
There are only three kelim, because keter and chochmah only come with gmar tikun, the complete correction.

When Yisrael makes zivug down here, star of David - face to face - then all the good things laid down in the creation plan come down to the creation.

But what will happen if one below does not live up to that unity, does not create the star of David? I say it in broad terms and you have to work it out yourself, let it work. The kli, those three parts then go apart, the connection is broken. In stead of triangle it is half a swastika spiritually speaking. The two triangles of  the Star of David then become  a swastika. The line from the top right of the swastika then represents the masculine, z'a, of the unclean forces and the line that starts at the upper left represents the female, the nukvah, of the unclean forces. *[there is immediately commotion to some in the lesson when seeing the sign used for the unclean forces]*. The male and female therefore separate from each other instead of the z'a being connected by the binah to the nukvah. Yisrael from below does not want to obtain that unity, but to become a professor or something instead of the unity between above and below. Of course you can become a professor, but you also have to strive for that unity. Clearly? If one does not do that, then the kli will tear in this way. Z'a then looks in one direction and nukvah the other side, the kli is broken.

Instead of star of David then you have a swastika. There is nothing else. These are the two extremes. The rest are forms of correction. The good is the Star of David, unity between malchut and z'a. Swastika is connecting the kelim that were torn first.

Construction of the Blessed world according to the plan of creation is:



Construction of the cursed world in accordance with the unclean forces that are the result of the shortage of "david stars"

View of unclean destructive forces



Now look at those two. What do we have in the middle of the star of David? Nothing, we do not see anything. And in the middle of the swastika? There is a point there, a connecting point of all those sides, just like a spider. Can someone reason further? What is the difference between the point in the middle of the swastika, a concentration point in the middle where everything comes together, and the middle of the Star of David where inside nothing is. Inside the swastika is nothing but the innate desire to receive. Wishing to receive everything for themselves. All forces - kli is force - belonging to the elements of the male and female kli are drawn to one place, one all-consuming thought, all-consuming wish to receive everything in one point for itself.

And now we look at the star of David. Where are the points there? Outside the center, outside of itself. All points where all forces are drawn is outward. There is nothing in the center, everything comes out, giving. Give, nothing is mine. That brings salvation. Everything outside myself is light. From within - correspondence to qualities, is light and not a point of self-interest.

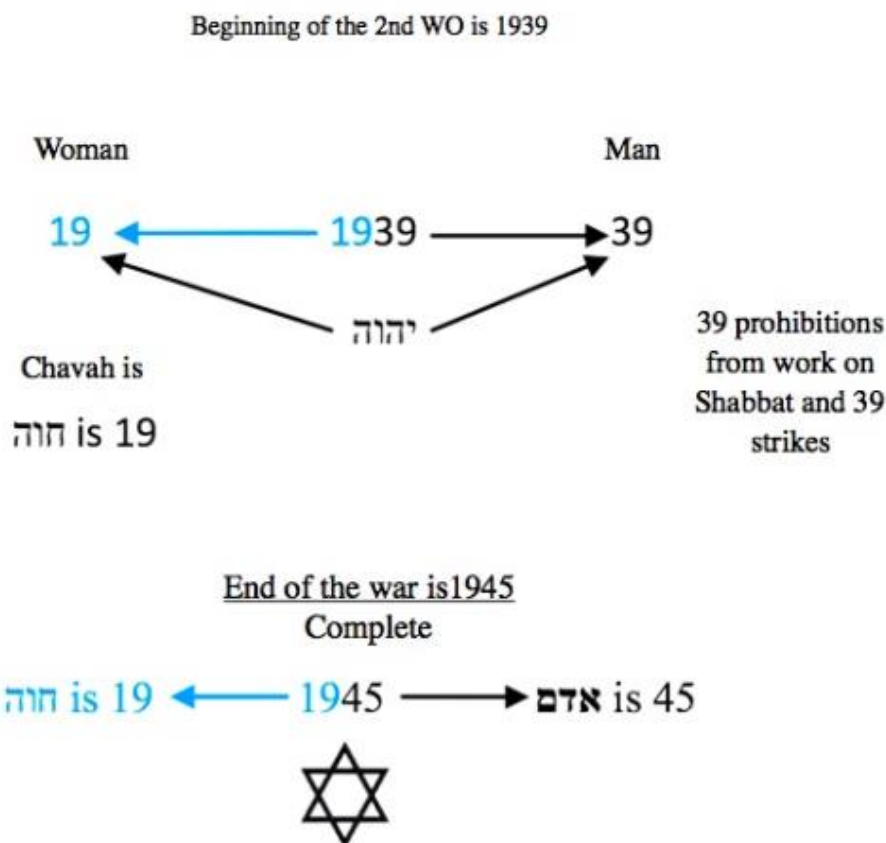
Now we are going to do something that looks like history. We now come to the 2nd world war. When did it start? In 1939. What is era? Era is יהוה. It will not be more than 6000, no more than four letters. The Creator created everything, including the years, day and night. The years are of course also יהוה. What does that result to? It's only backside ... I do not have time to explain exactly why it is, 19 ... Inverted dependency between lights and kelim ... Here the kelim are reversed. 19 is female part and 39 is male part. What

does female mean? The last two, WK. Male is YK. 19 is also gematria of חוה Chavah, the wife of Adam. What is the number 1939 in the Kabbalah? Think about that. We do not speak of the years now from the origin of the world, but from the numbers. Not when it would happen but about the numbers themselves. 39 corresponds to 39 prohibitions of work on Shabbat. If a Jew does that, he is killed by one of the four forms of death. We will learn what that means. He will desecrate the name of the Creator. 39 Also means the 39 blows that the Torah speaks about. It says: you will give him 39 blows. 1 must be missing, 40 is not allowed. 39 is the corrective factor.

We see that the female was in tact and the male falls short.

I indicate it only, I do not have any powers yet, there are still factors, because ... You do not have to think about the war itself, that is childish, I do not say a word about the war and I say no word about Jews. I also do not talk about years, but about years in terms of numbers.

Now we speak of the end of the war. When was that? 1945. What do we see here? Female, 19, Chavah, perfect number of the female. Female is the partzuf from below the middle. When we record it we write on the left 1939, that is when the war started and on the right we write 1945. 45 Is gematria of אדם adam, the human being. The substantial correction of the sin of Adam and Chavah were accomplished in 1945. It has nothing to do with Jewish or Christian era, but with the numbers. I understand that you with your logic ... There is no Jewish era, there is only one era: that of the whole universe. Do not try to work with history, but with numbers. Numbers remain numbers, 45 remains 45. Why is it 45? We are now talking about the world here and not about the creation program. Also to the non-Jews ... the Gregorian calendar is absolutely given from above, it is the calendar of the sun and to Jews the lunar calendar is given. The ordinary general human era is 100% good, only one does not understand it. According to the execution of the creation plan it is of course the calendar of the universe, also the forces of the universe, of course, but the wars are not carried out in heaven. Wars are made here by the uncorrected states of the people. Therefore, it has nothing to do with the calendar of the universe. You understand? The coming out of the people Yisrael from Egypt is, but that also corresponds to certain dates in the non-Jewish calendar. Wars that are not programmed in the creation plan of the universe have only to do with human uncorrectedness. The stage of human correction has been given to man.



What has become of 1945 here on earth? The power of the male, Adam, and the feminine, 19, Chavah, are united. Because when they come side by side, it means that they unite with each other. Actually, there was a zivug of male and female. 1945 is zivug of the star of David. You see? That is why there were enormous blessings after 1945 and the land of Yisrael was built up. Of course also that they got huge hits, got corrections. Germans ... the whole world has made tremendous progress after this war.

What else? Now let's take a look at the situation in pre-war Germany. I only speak about spiritual powers. Again, I am not talking about these who were and those were ... Do not try to do it with your brain, because then you will get lost. You must have confidence in what I am telling you. I have no need to tell anything that is my invention, it comes from Zohar. What I am telling you is 100% Zohar and not a word from me. I only translate it a bit that you see what we have learned in those 26 lines of Zohar. I could talk about that for 40 days and nights, deeper and deeper. It is not mine, remember that well, otherwise you will reason with your mind and I will not debate with that. Your mind always wins, but you do not get salvation, remember that. That is Jewish disbelief. Try to surpass yourself. Say: I do not understand, but I go beyond my mind. The whole problem of the people Yisrael is that they can not go beyond the mind. They like it so much on earth, they can not. Without it you can not bring it up to your masculine power. You are downstairs then. You have to connect female and male: YK and VK.

What happened after the war? There were several generations. From 1810 generations in Germany began to assimilate. Nowhere in the world was it so, only in Germany. But I do not want to talk about that, because history does not help us. You have to overcome that. You can learn all your life, more and more, but it will not give you salvation. If you

are struggling with what I say, you can overcome it. Look what was before the war. It started with 1932. I do not want to talk about numbers. I could talk a lot about 32 why Hitler came to power. I will spare you. If someone wants to write a good book once, I can give a script and you can spend it under your copyrights and you can make a lot of money around the world, but it ends up in the world anyway. Before the war ... Hitler did not immediately start attacking Jews. What does Hitler mean? Look carefully, complete surrender and do not think about the war, about us and them. I only speak of strengths. Forces of star of David and forces of swastika. There are no other forces in the world, remember that. By 1932 the time was so ripe that absolutely no ma'n, no prayer could arise to z'a and malchut of Atzilut. The operating system, z'a and malchut, were separated. That is why Yisrael on earth was also separated from the land of Yisrael. Inwardly it was also separated. Jews could not receive light. If Yisrael does not receive it, who can pass it on? Yisrael, spiritually, receives from z'a and malchut. If Yisrael does not receive it, then who can pass the light on to others? The church, can it give? The church can do good things, bring people together, but light? Receive from the Creator? Not that. They can do good things, but receive light? Jews have received Torah. Churches, synagogues ... they can do good things, but I mean to attract light for all of humanity from the operating system, of z'a and malchut, that is given to Yisrael. If they behave well, do good deeds, then zivug is made. Clearly? Zivug of star of David and that comes to all mankind, first to Yisrael and then to all mankind. That is also in the New Testament. Paul has said that if Jews do well, they are the first to receive that blessing. They receive first and if there are blows, they also receive first. Clear why?

Partzuf of all mankind

1. on the scale of the nations of the earth

Light

Yeshua - the highest kether

Rosh - ChaBa'D

Yisrael, descendants of Shem:
Chochmah - kohanim, priests
Bina - levites
Daat - yisrael - the nation itself

Toch - ChaGa'T

Descendants of Yafet:
10 basic nations of chesed
10 basic nations of gvurah
10 basic nations of tiferet

Sof - NeHYi'M

Descendants of Cham:
10 basic nations of netzach
10 basic nations of hod
10 basic nations of yesod
10 basic nations of malchut

2. On the scale of its creation:
Three sons of Noah

Light

Shem

Yafet

Cham

Pay close attention now and do not make any connections with historical times. By the year 1932 there was absolute darkness in the world, especially in Germany. Everyone wanted to wage war, because z'a and malchut are separated above and then there are wars, there comes no air, no relief to man, no light chochmah and no chasadim. Hitler came to power as a result of the failure of Yisrael to effect zivug, the confluence between z'a and malchut. They had not raised enough prayer to let the forces of the nukvah from the z'a descend to the souls on earth. They could not attract the forces of the star of David. Then Hitler came to power. Banks, all the money, the military industry was in the hands of Jews; power, money, film, science and that is not bad, but who then will attract zivug? Who will connect YK and VK? Who will then look at the Creator? Who is going to ask the Creator for something? There were only a few people. Yehuda Ashlag also wrote about this, not in these words, because he could not explain it yet, it had not yet been given to humanity at that time. Of course he knew it. This is the first time that it has been given to the world. He came to power and actually did not say a bad word about Jews. They first participated. Then ... Listen carefully to what I say. I do not speak of history and Jews and things, that does not interest me, I speak of the Creator and humanity and the operational system. What did they say? It escalated like this, he came to power, began to stimulate Jews step by step ... Hitler was put from upstairs to excite Jews that they would come back to the Creator again, to bring back prayer. Listen carefully, nowhere in the world will you hear this and it is a one-off. Take it in you, then maturity comes, otherwise you remain a child. Remember that. I say it in a friendly way.

They did not want to listen, from '32 to ... I'm not going into history. I can explain it in sfirot, but that is too much. Then they came into a state ... because they did not want to obey, they stayed ... they were going to build Hitler's military industry. While Hitler came here for reason of the lack of zivug of z'a and malchut. The Creator put Hitler, the power of that soul, here on earth to make correction here, which Jews could not do; Jews, Yisrael, malchut ... All those years that he wanted to come to power, Jews helped him to come to power. When he came to power they started collaborating with him. The first to collaborate with him was Yisrael. Remember what I say. I do not speak of history. They collaborated with the unclean power of Hitler, that's what it's about. It has nothing to do with people.

Gradually the case escalated. Jews in Germany did not want to listen to the message, to the harsh words that Hitler had to pronounce, seen from above. He had to chastise them by the power of the Creator. They did not want to listen to it. All their achievements, from Nobel laureates and such, the Germans used against them in the war industry. All medical achievements that Jews have achieved, they have applied them to Jews, carried out medical experiments ... It has all been done from above. Listen carefully. I speak to a small group of people and not to people who are in the Jewish retirement home or something and who have been through the war. They would now eat me alive.

Then they gave no effect to all those warnings from Hitler. They did not come from Hitler, but from above. They did not want it and continued with money, power, weapons ... nothing else. The biggest criminal business were done by them during the power of Hitler. He did not have to do anything else. What did he eventually do? In the end he said: you must wear the yellow star of David. They say: no, what is that, it is an insult, it is horrible, we are Germans. They went to demonstrate in Berlin and everywhere with German folk songs and they sang 'wir sind Deutscher'. While the Creator had given Hitler the idea: say to them, let them carry the star of David. Clearly? Hitler said it well.

For God's sake, let them wear the star of David, inside, not from the outside. But they said it was an insult to them.

That was just about one of the predictions the Zohar gave us so many hundreds of years ago to warn us that we should not let our kelim be torn apart, that we do not turn our kelim into swastika. That is what we have learned from those 26 lines of Zohar. It has been given to me from above to illustrate it to you. That you know that it is not a book wisdom that we learn. Sfirot... make a connection, that you see that it is alive. When I read that, it is absolutely alive. This is just a tip of what Zohar tells us. It is not about Hitler or all kinds of other things. Most ships with Jews, such as the Exodus, were killed by the Jews themselves, by the elite. You must not think that they... There were good powers and there were terrible... Look at the Jewish Council that was here in the Netherlands. They were all collaborators, crooks, all for self-interest. They had swastikas on the inside.

History does not interest me. I do not speak about my people. I speak only about living the creation plan and nothing else. If then a generation does wrong ... We received blessing after the war. After 1945 a great bloom came. For the first time in so many years the people of Yisrael were allowed to return to the blessed land. That is not for nothing, all from above. After the war is the beginning of the new impetus of salvation. The war had to take place because of that correction and nothing else. Did the war come from the Creator? No. Who ripped that kelim? Man has done that. Is it clear now who caused the war etc. etc.?

There are, for example, various wars. Just like the Second World War, we have daily wars that we have to experience. Clearly? Every situation when I have to fight with my bad principle, that is the swastika who wants to tear everything in me, and that too is given from above so that I become stronger and prefer the star of David. We have the two in each state. Actually, we have the two in every person: good principle and bad principle. The bad principle is the swastika, the egoistic self of man, and the good principle is the Star of David. Over and over conquer in that way that you make a coherent whole of those loose sides, a kelim of three corners, the star of David.

Lesson 44

We are still with that letter pe and this lesson we will experience a lot of that rescue formula that we are talking about. More and more facets of that rescue formula are discussed.

וז'ש ודא הוא פדות, כי הפדות היא רק במדת ההוד, שהוא הפ'.

And that is what is written, and know it is pedut/deliverance/salvation, because the pedut is only in the property of hod and hod is the letter pe. Pedut begins with the letter pe. That is then the asset of the letter pe, so she thought she would be eligible to let the world be created by her. 'Because this pedut/redemption is only in the quality of the hod'. Why? We have learned that yesod and hod of z'a, who give to malchut. They then build the head of malchut. Why is hod pe? We have learned that z'a is from yud to tzadi. And yud is 10, yud is keter of z'a and pe is hod of z'a.

וענין הפדות הוא, שאמא פודה תחילה את הנוקבא מן הדינין, ואז הנוקבא ראויה לגאולה. וה'ס הכתוב כנשר יעיר קנו על גוזליו ירחף וגו' דברים ל'ב. ודרשו רז"ל, הנשר הזה רחמני הוא על בניו וכו', ואומר מוטב שיכנס החץ בי ואל יכנס בבני (ע'י רש"י דברים ל'ב י"א).

And the aspect of this salvation is that ima redeems in the beginning the nukvah of the dinim, and then the nukvah becomes suitable for total liberation. And that is the secret / essence of what is written in the verse, and that comes from Deuteronomy, in which Moshe writes in a verse form. Such a verse is there in great Hebrew, very old Hebrew form, its meaning is so: **'like an eagle guarding its nest and shaving over its chicks ... etc.'** literally: as a female eagle who is then guarding her nest and shaves over her chicks. **And our teachers of blessed memory they had interpreted/explained**, what does this verse mean? **this eagle female eagle is merciful to his sons etc., and says that eagle says in his mercy about his sons it is better that the arrow should come into me and let it not enter my children/my sons.** And now the Zohar is going to explain it, the comment Yehuda is going to explain what it all means.

פירוש, כי נתבאר לעיל אשר המ'ה אינו ראוי למוחין זולת ע'י התיקון, דאמא אוזיפת לבריתא מאנהא, כי הנוקבא בהיותה ממקורה מצומצמת שלא לקבל האור, דהיינו מעת צמצום א', לא היתה יכולה לקבל שום מוחין, אלא משום שיצאה אמא חוץ מהראש דא'א, ונעשה ו'ק בלי ראש, אז נמשכו אתון אל'ה שלה אל הנוקבא, ואתבני גם הנוקבא בשמא אלהים.

Explanation, because it is explained above when one says 'above' in kabalistic literature, that means that it had already been. **that this ma'h** here is meant something else with ma'h than the filling formula of z'a. Ma'h means a question, 'what', and 'what' is the power of malchut. "What" means that it is not yet the order to be explained, to be contained. And that is malchut, because malchut remains 'what' until the gmar tikun / final correction remains ma'h / what. There are still things that will not come to the full correction and that is called ma'h. So ma'h here in this sense is malchut, or nukvah. **is not suitable for the mochin** the light that comes from the head in the partzuf is called mochin **except by means of tikun/correction**

That is clear? So that ma'h, that malchut, that nukvah is not yet suitable for that Mochin is always something that also contains chochmah. This in between. In mochin is chochmah and malchut naturally needs it. Nukvah is the only one who needs chochmah, needs wisdom. Z'a only needs chasadim who does not need it. So to receive that mochin, to receive those lights of let's say of chochmah, then that malchut, nukvah, needs correction. Which correction? We will also learn that when we return b'ezrat Hashem to the Zohar where we stayed. That there is something like this in Aramaic - **that the ima lends to her daughter her dress** what does that mean? Ima is Binah, that is the heavenly family we are learning about. If we will soon

learn those fine relationships, that will be great. Because all those relationships of that heavenly family are in us, in our hearts. So he says that ima lends her dress to her daughter. What does that mean? Ima is binah and binah has all the lights, 10 sfirot etc. And her daughter is nukvah, malchut. Why? In the spiritual are two female and two male. Abba is father and z'a is his son, two male figures, high and low. A couple in the higher world is ima and abba and in the lower world is z'a and nukvah. A higher and a lower world has been created. So in the higher world is abba, is male, and ima is female and they are absolutely connected to each other, the separation does not yet exist as in the lower world. Because the lower world is coarser, therefore there are more separations in the lower world. Look at the structure of the heavenly forces. In the higher world there are no divorces, divorces do not take place there, but in our world how many divorces ... 1 in 3, a lot of divorces. Why? The forces below are much coarser and uncorrected. If we correct ourselves with the higher forces, there will be fewer divorces.

So what does he say? That ima lends her outfit to nukvah. What does that mean? Nukvah has nothing of himself we have said, malchut has nothing of himself. In what way can malchut receive something? What is malchut? Malchut is what has been created, nothing has been created but only the wish to receive, that is all that is created, nothing else exists. There is light, the Creator and the wish to receive. And from the malchut of the infinite world everything is the wish to receive. Actually Adam Kadmon even, we do not yet speak of that of course, is also a form of the desire to receive. Of course it is as light, but it is already a roughening of light. Every coarsening of light with respect to lesser roughening of light is like kli, is as a wish to receive from a higher step.

So malchut has nothing of itself except the wish to receive. But the desire to receive is not light, it is lack, it is shortage of light. It is desire for the light. And now when the malchut wants to receive light ... of course she wants to receive light. What should she do? She must then make her wish to receive smaller. Nothing gets smaller, but it means higher, purifying oneself, coming higher to z'a and then to binah. That means reducing your wish to receive, which is also the teaching for us to purify and build up. There is no other way than just making your wish to receive smaller. It is not an end in itself, it is only because of the correction. Because of your wish of the malchut, who wants to have everything ... Every man ... actually when he is honest with himself ... the malchut with every person - does not matter who he is - would want the whole world for himself, with the angels also, with everything, with all the trimmings. If we are honest. But we can not do that and it will not bring us happiness, nor deliver liberation.

Then it is wise to make your own wish to receive smaller, that means to come up, to purify yourself a little. And that is what is mentioned here, that ima/mother lends, so to speak, of course, to nukvah her robe. What does that mean? When the nukvah wants to match that binah, to properties ... What does that mean? That nukvah comes to binah. Binah is only the wish to give. That means that the nukvah makes her wish smaller. But nukvah has no malchut in itself. Malchut herself can not receive in malchut, she can only receive in that, to the extent to which she brings her kelim into conformity with giving. Well, where does she get that? Where does the nukvah get the kelim to give? She does not have it, except when she ascends to the binah, then binah herself gives her that kelim. The kelim of the binah is then that robe of the ima, which ima/mama lends to her daughter. That means that she can wear it, so in the garment of the mama, who is binah, malchut can now receive. Clearly? Why is it like that? Because nothing can be received except in the kelim. There is no light without a kli. Always there must be a robe, you always have to remember that. We can not understand/contain anything without first having kelim for it. Only within ourselves, within our kelim we can

contain something. Clearly? So again: binah who gives the kelim of giving, actually above the parsa above the parsa is the power of the binah. When malchut rises above the parsa, above the middle, she obtains that robe from the binah. It is admittedly not of malchut itself. Of course, mama can borrow a dress to her daughter, because her daughter has finished her school, for example, she has to go to a ball, such an end ball. And her mother gives her a beautiful dress, beautiful with jewelry, etc., but it is not hers. After that she wants to buy a dress herself, for herself later on. That is her dream again in her own place to do that. That is what it is about here.

for the nukvah as from her source she is then limited מצומצמת mitzumtzeemet, from the word tzimtzum **to receive the light** to receive no light, that is already set from above **ie from the time of the first tzimtzum/restriction** then the restriction was only on malchut: 9 sfirot were allowed to receive, also from the malchut, but not the latter. **she was absolutely unable to receive mochin** to receive mochin, that are lights of z'a, she could not receive it at all. So after tzimtzum alef it was like this: 9 sfirot could receive light and the 10th did not. The 10th was absolutely in darkness. Clearly? So after tzimtzum alef, after the first limitation, were 9 sfirot from above, from keter to yesod, who were allowed to receive light, but not the 10th, the malchut was not. Then the Creator made all sorts of provisions, where with the first, second and third reception of the light was only in the 9 sfirot, but no more. These 9 sfirot of that malchut and after that ... We call it up to the tabur and then binah came down to the point of our world. And then the breaking of the kelim was caused to mix the first nine with that malchut in order to enable that malchut to receive the light anyway. And then it was that Atzilut was built, the world Atzilut, then under the tabur half could be received and the rest Do you remember? Half, under the tabur to the point of our world, there were built the worlds of Briyah, Yetzirah and Assiyah. Okay, that was all built up from above, and then a man was created, Adam, etc. And then the souls of him. He, too, had sinned, etc. etc. And then, from man ... the absolute fulfillment depends on man. Man must finish the rest by his good deeds, his prayers, tikunim/corrections, etc.

So after the tzimtzum alef, he says, the malchut could not receive mochin at all, so no light chochmah she could receive, but because ima ... Here starts the tikun, I will draw something later. Now the issue is what has been the salvation of the mama: **but since ima came from the head of arich anpin** arich anpin is chochmah, the partzuf of chochmah of Atzilut, where the true chochmah is. And ima came from there, from the head of arich anpin of Atzilut. I will draw it, because here is the core of the high root of the rescue formula. Step by step, everything comes. I will draw a bit more later, and with that we give an immediate answer to the question why it is so that we say that the left line is binah and why do we say that the left line is also chochmah? Do you remember? Why do we say that the left line is chochmah, chochmah is still on the right? The left is still chassadim? Soon everything will be clear to us.

So he says: 'but since ima came out of the head of arich anpin' that is the true partzuf of chochmah where all the good comes **and ima has become six ends** 6 sfirot **without head** six ends, just like z'a. She became 6 sfirot, lower sfirot, just like z'a, 6 sfirot without head. What does that mean? Ima was in the head of arich anpin. And each sfirot in the head, so keter chochmah binah, everything in the head has 10 sfirot. If something descends from the head down, it has 6 sfirot just like z'a. Clearly? In the head you always have 10. And therefore in the head you always have or chochmah. When binah was in her head she was absolutely full of chochmah. That she did not wish the light chochmah that is her own characteristic. But in the head binah is full of chochmah. But when in Atzilut tikun had to take place to protect the lower, z'a and malchut, the chicks of that eagle, of that mama, and to be able to bring them up

and give them light chochmah, mochin, then ima came out of the head. Binah came from the head. For binah in principle it does not matter if she is in the head or in the body. Why? She does not need chochmah. Clearly? But still, she has become wa'k. Wa'k means waw ketsavot/6 ends; just like z'a. She has become, as it were, z'a of binah. Clearly? There is z'a of z'a, and she has become 6 sfirot of binah. Clearly? So she has become 6 sfirot without head. What does without head mean, how can you be without a head? This means that she could only have for 6 sfirot her own capacity. She was so equipped by this tikun/correction that she could only experience 6 when she came down, from the head. It is very important.

He told it here in an absolutely clear way. We have not learned it yet because we skipped over to those letters of Rav haMenuna Saba, but look, I am just ahead. Does not matter that it has already been, but we have not learned that. The name אֱלֹהִים Elokim consists of how many letters? Five. The name Elokim is the name of the binah. And there are also 5 letters. Why 5? Five sfirot, only in reverse order, because Elokim is then kelim and there exists light. So above is מִי, so from behind. 'Mi' is keter and chochmah of Elokim. And אֵלֶּה eleh is front, those are the binah, z'a and malchut. I'll draw it later. So Elokim ... It's a way Zohar can tell us. You can speak of sfirot, 5 sfirot, but you can also display it by the name of the Creator. So keter and chochmah is then yud and mem of the name of Elokim. And binah, z'a and malchut that came down, just as the mama came down, those letters are alef, lamed and hey. Soon I will draw it, I do not want to draw it immediately. First draw, first chew and then ... First try to do work. It is important in the spiritual work to do work and not to look at the drawings. Drawings are only good if the work has already been done, then it works. Clearly?

So what does he say to us? He tells us nothing else than that the bottom ... so binah has become small ... What does small mean? Instead of having 5 sfirot, so the name Elokim... Binah/ima is Elokim. The power of ima is Elokim. So alef, do not rush, take a good look. אֱלֹהִים, 5 letters. And now we have learned that ima got down from the head, only how many remain? Getting out that means that keter and chochmah stay above ... I'll draw it soon. So binah was also divided into keter, chochmah, those are with the letters of the name אֱלֹהִים Elokim י yud and מ mem, and below have fallen to the children the three letters אֵלֶּה eleh. That is what he tells us. That she has become va'k. Va'k also means those 3 letters, the lower letters of the name of Elokim, that means binah, z'a and malchut.

When ima came out of the head, the name Elokim was split in two, keter and chochmah - or מ and י - above, and below is אֵלֶּה. Look what he tells us, that is the beginning of the rescue formula. The beginning of salvation by the mother who gives salvation to z'a and malchut - her children. Just like an eagle who defends / covers with his wings his two chicks and if necessary ... what does the eagle do? It is also in the Torah, where this verse is taken from. The continuation of this verse is that the eagle that puts the chickens on top of its wings. He knows how to put them in the way that they are protected. Clearly? He can also put them on top of his wings. Here too is... What are the wings etc. etc.? We will see.

So when the base of the binah has fallen down, what is going to happen? Look what he says: **then the letters אֵלֶּה have been extended**, so the three letters of the name of Elokim, which then represent in terms of sfirot: binah, z'a and malchut **of her** from that mama **to the nukvah** these three letters are extended in the nukvah. We have learned that in Atzilut it is so that every higher step in the katnut, in the small state, drops its three lower sfirot, downwards, to the lower step. And that is the beginning of every salvation. Without it there would be no salvation. And when the lower improves himself, his ways, he will attach himself to the base of the higher. And then he is pulled up with it; with the tail of the higher he is drawn to the higher. That is what he is now talking about. That is actually the rescue formula that we are

talking about. Everything we learn is actually nothing more than the rescue formula. The rescue formula to the sacred, to the eternal and to be careful about the unclean forces. We learn two sides: the positive is pulling up and the other side is how we protect ourselves from unclean forces. Or better, how to deal with it.

See what he says: **and then nukvah is also built up in the name of Elokim.** in the name of the Creator. How? We will see. So the nukvah is also built up in the same way. She first attaches herself to that 'eleh' to the base of the binah and then she is pulled up to the binah. Binah then gets the full name Elokim. She is going to unite again, 5 letters from Elokim and that's why it goes to the nukvah. And the nukvah is also 5 sfirot, the nukvah becomes Elokim too. Elokim can be binah, but when nukvah moves up to the binah, builds up through the binah, then she becomes also Elokim. So the name Elokim as it were, drops to the nukvah, that nukvah or malchut that is built up. That malchut is based on the attribute of giving, because the malchut that is based on the property of receiving can receive nothing, absolutely nothing. Because there is the prohibition of the tzimtzum alef.

I have now drawn something here - *the drawing is at the end of this lesson* - from right to left, everything goes from right to left. That means that from the right is given to the left.

First I draw Atzilut. What I have not drawn is Atik, we know that that is the first partzuf. Atik is an intermediate phase, actually a connecting link between Adam Kadmon and Atzilut. Sometimes we use that, but as a rule all partzufim, all the coverings of the world Atzilut are hanging on the stick of arich anpin. Just as with Adam Kadmon, all partzufim, all coverings, all the roughenings of light ... Those three great roughenings of light, or five actually, are all hanging on the stick of Adam Kadmon, of Galgalta. So we see here too that everything covers the core. The core in Atzilut is arich anpin. And arich anpin runs from the tabur of adam kadmon, as we know, to the parsa, to the separation between the world of Atzilut, so where light chochmah is, and the three worlds of separation, the worlds Briyah, Yetzirah and Assiyah. And then they all hang on arich anpin. From arich anpin one obtains all the light. That's why I draw it so that I first show a line, the inner part of Atzilut, that is arich anpin. And to the left of it I have indicated in red the upholstery, binah, which covers arich anpin. Arich anpin is chochmah of the Atzilut. And binah is binah from Atzilut. So she is the cover on chochmah.

And then I draw z'a. And z'a is in its place a cover on the binah. Clearly? I have no other way to draw that, but in principle it's just like cylinders in each other. The enveloping cylinder is then a cup smaller, surrounds him, is around him. Then the next one is again a cup smaller than the other and surrounds the next one. And in this way we can see as an example how structurally it works. The most inner side is arich anpin.

What is with z'a above the parsa? What does he have within himself? Who does he cloth? A part of him clothes a piece of binah, the bottom piece of Binah, and that part of the binah can then be experienced. It is like a lampshade, at the same height. Everything that is at the same level in the spiritual can experience each other. So the higher part of z'a - chessed, gvurah and tiferet of z'a, clings to the bottom part of binah, the partzuf binah. Soon I will tell you more about that, step by step we will learn that.

What else is shining in the higher part of z'a? In the higher part of z'a shines also from inside..., he also clothes that arich anpin. We also see that everything in that Atzilut is attached to that arich anpin. And arich anpin is chochmah.

Then, what did he tell us? Originally the binah was also in the head of arich anpin. Because in the head we always have 3 sfirot: keter, chochmah and binah. And now for the sake of the lower ones, for the sake of redemption to the lower ones that are z'a and malchut, and here are

also Briyah, Yetzirah and Assiyah and then our world comes ... The forces of our world means to receive for himself. Under the parsah of Atzilut are the souls, the souls of people - that is spiritual. And the souls of people are then attracted by ... Briyah and Yetzirah are the souls of tzaddikim / righteous, the higher souls, of the righteous. So the higher the more just man, that means that they have purified themselves and are able to give. And in Assiyah are the ordinary souls, the ordinary person. At nukvah it is exactly built the same. The nukvah also falls down ... she does exactly the same. I'm not going to draw it all, because it is exactly the same with the nukvah, the nukvah is also constructed like that.

Ma'n, prayer, is coming to the nukvah. And then she will bring everything up again, the prayer comes higher, higher, higher to EinSof. And from EinSof the light comes down again, then she gives that back to the souls, what they ask. Nukvah then makes unity with herself, she becomes ...

We have to stay with the Zohar, but you can see how it all is. That arich anpin is covered by binah.

Okay, and now just about that piece of Zohar. Arich anpin has in itself 10 sfirot: keter, chochmah, binah, chessed, gvurah, tiferet, netzach, hod, yesod and malchut. In the head he had keter, chochmah and binah. And then for the sake of correction, to give the lower one a chance, to always be able to correct himself, that binah has come down from the head. The binah who had stepped out then clothed the arich anpin. We then have keter and chochmah of arich anpin and the binah has come out of the head of arich anpin. Then we have chessed, gvurah, tiferet. Later on I will draw it more accurately. I do not want to go into details right now. Chessed, gvurah and tiferet are also divided into three particles ...

Binah of arich anpin has now come from the head of arich anpin and is now being clothed by ... Abba and ima, those are the first 3 of binah and they have become 10 sfirot again. And from the 7 lower of Binah another unity of 10 sfirot has become. What is the Zohar talking about now? That abba and ima are the first three sfirot of binah, because they remain both in the head and below, they only want chasadim. And now we come gradually to the question. Abba and ima, the first three sfirot of the partzuf binah, the real binah, 10 sfirot, who only want chessed, chasadim, who do not want chochmah. It is important what we are learning now, because everything is built on that. So those three upper sfirot of the binah, who do not want chochmah, they do not need that. And they have come down and they make 10 sfirot of themselves. They only pass on chessed to the rest of the forces.

Binah has 10 sfirot, everything has 10 sfirot, everything that goes down, does not matter where. When it was in the head, 10 sfirot of binah were of the quality of the head. Now binah has come down, the whole binah has come down. Her first three sfirot who keep her quality, head is always head. It is very important that we understand this, because everything is in it. So the whole binah has come down from the arich anpin. That binah consists of 10 sfirot in itself. Then the first 3 of her forms the head of that binah. And now the binah is not in the head but out of the head. Actually, where she is now is the body. She has now come to the body of arich anpin. The place of the body of arich anpin. She clothes it, she is not in the body, she is not arich anpin. And that is why I wrote it separately, she is a covering of it. Just like a lampshade, a hood is no light. It does give off light, but it is not light.

So binah also has 10 sfirot. And the whole binah has now come to the body, to the position of the body of arich anpin. Her first 3 sfirot are from the head; the head is not ga'r, it has already become lower, but abba and ima, so the first three sfirot, have not been harmed by the coming down of the binah. Why not? They do not need chochmah anyway. The first three of binah do not need chochmah, whether they are in the head or that they are below, they do not need chochmah. Why not? We have learned, four stages of light. Binah comes from which sfirot?

At the origin of binah ... of which sfirah does she come? From chochmah, because chochmah is above her. First keter and then chochmah. Keter gives to chochmah, and chochmah to binah. And binah said 'I do not want to receive'. The strength of the binah is that she does not want to receive.

We will experience the spiritual step by step.

So the first phase of binah, binah that is still very close to chochmah in the four stages of light, is very similar to its origin. What is its origin? Chochmah. Binah comes from chochmah, Chochmah is as it were as head. He has the characteristics of the head. At the birth of binah, she was still close to chochmah. After that she went through developments where she got seven extra sfirot under herself; those are still properties of inclusions of the lower in her. But first she has inclusions from above. This phase of three upper sfirot are actually inclusions of the higher, of chochmah in it. So the first 3 sfirot of binah are ... What did the Binah say first? That she does not want to receive. In the first phase of binah, what did binah say? That she does not want to be as chochmah, that she does not want to receive. That was the reaction of the creation. We find that here as a resonance of the powers of chochmah. She does not want to receive. But later in the development of binah, binah said: 'Okay if I do not want to receive then I look like a higher one, then I look like the Creator. Because the Creator does not want to receive and I do not want to

receive. On the one hand, I am high. I do not want to receive I just want to give '. Then she has the characteristics of who? Which sfirah above her? Keter, because keter wants to give. It is great if you understand the mechanism of the family, then everything will be clear.

Binah arose from keter and chochmah, for that she had two flavors, two fathers she had, two parents. Abba and ima the first three sfirot come from the property of keter. And what does keter want? Keter wants to give. And also the first three sfirot of binah want to give. She has that from keter. But then the binah understands that if she only wants to give, she does not want to receive, what can she give? What can she produce? What can she mean for the Creator? For she had been given a taste by the light that the Creator wants to give. The Creator wants the creation to receive the good. So when binah says: 'I do not want to receive'. Okay, then it's a good thing, on the one hand it's a good thing. Then she says: "I want to look like keter." But the keter, what does the keter do? The keter gives, the keter wants it to be received. So the first phase of binah that says 'I want to give, so I want to look like the keter' ... And that is why the first 3 sfirot are also higher, but then she decided to receive. Why? Giving is only correction, but receiving is the purpose of creation. Always remember that giving is not the purpose of creation.

So that is also arranged that way with binah, the upper part only wants to give, wants to look like keter, keter gives. And the bottom part, the 7 lower sfirot of binah, they want to receive. Receive for the sake of giving. The bottom 7 do want to receive. And the lower 7 sfirot is that the property of binah? Step by step, listen carefully what I say. The property of binah is giving, that is only the first 3 sfirot, her upper sfirot, that is the quality of binah: just give. Receiving, binah only wants for the sake of the lower, to pass on to the lower. So the 7 lower sfirot are the body of her, it is not her own quality, they are inclusions of her children. Who are the 6 lower? That is z'a: chessed, gvurah, tiferet, netzach, hod and yesod. And malchut is the 7th. So the inclusion as it were in her belly, her 7 lower sfirot, are as it were the prototype of 7 sfirot of the children of her. Three of her that are her properties.

Just as we talked about Mrs Thatcher, she was a prime minister. If we say the whole of Mrs Thatcher is binah, 10 sfirot, then Mrs. Thatcher as prime minister, when she acts in Parliament etc. they are only her first three sfirot. But when she comes home, she has to give her children food, etc., she treats them with her lower 7 sfirot. Then she must give, she must speak child language with her children, and maybe with her husband, haha. A bit of him, but

in the House of Commons she is really herself. And if binah is herself, then she is only her first 3 sfirot and they do not change anywhere. Binah can not change her first three sfirot anywhere, she gives everywhere, but her lower 7 sfirot do want to receive chochmah. Why? When they were all 10 in the head, then it was completely binah in the head. Clearly? Ten sfirot were only complete in the head. But now they came from the head, then the first 3 sfirot just want to give. And thus, through that first three sfirot - great is that now - the whole world receives the tikun of chasadim. So chasadim from who is it receiving, from this binah, look good. From which binah does z'a and malchut and the rest get chasadim? So only from that abba and ima we get chasadim, so from the first three sfirot. But from the bottom 7 we get chochmah, they want chochmah, who must have chochmah. They lack chochmah, but they want to have chochmah now because they have to pass chochmah to z'a and malchut. And here is the whole thing. But also the 7 lower sfirot of binah, of the general binah, are also divided into 10. Why are they divided into 10? Why are they not part of the other? Because there is a law: if two elements of one object have the same property, then they are not divided, then they are one, then they are seen as unity. But when a part of the spiritual object obtains a different quality, then they are separated. So binah in the head was not separated but now binah came down and she was separated. Why? The first three sfirot want to give and the 7 lower sfirot want to receive. Then they are both now divided into two separate entities. The three first sfirot of binah become 10 sfirot of one unit of the unit that gives chasadim, mercy. All grace comes from abba and ima. But the lower 7 sfirot, they want to receive, they are separated from the binah, because it is another object. This is how we learn: principles. Only by hanging qualitative on principles can we understand spiritual movements and entities. So now, they want to receive and therefore they are separated and also become 10 sfirot. So that 7 bottom now also make 10 sfirot, own 10 sfirot.

So those abba and ima are chasadim, they give mercy, chasadim. The 7 lower sfirot of binah who must have chochmah to pass chochmah on to the z'a and malchut.

He told us about that eagle that protects the lower one. With his wings he protects the chicks. See how that happens. What he means with ima is not the abba and ima, he means the 7 lower sfirot of the binah. He means yissu't, yissu't is 10 sfirot of the lower binah. Yissu't Yisrael Saba and Tvuna and that is actually z'a of binah, the 7 lower sfirot, or actually z'a and nukvah of binah. Six lower particles plus nukvah. And that is what the Zohar calls ima here.

Abba and ima is always the first three sfirot of binah. If there is spoken of abba and ima, then it is always this abba and ima, the three upper ones of binah, which are also called higher abba and ima. When the Zohar or Ari speaks about ima, only about mama, it means the 7 lower sfirot or with a separate name yissu't. We will learn that. Just remember, the name ima.

What did the ima do? The Zohar does not speak now about the abba and ima, the first three sfirot. He now only speaks of ima. And what does he say? He says so: keter and chochmah remain in their own place with that ima. What has that ima/mom done now? She was 10 sfirot for herself. What did she do? She leaves keter and chochmah to herself, just like Mrs. Thatcher, but the lower three particles, binah, z'a and malchut, she lowered into her children. And that is the z'a: chessed, gvurah and tiferet. And z'a is connected with the nukvah. Those are the children of her, the chicks. Clearly?

If you find it tough, you try to do it with your head. Try to close your head, then you will understand everything. Then you will succeed, then the sky will open, absolutely. We will see...

The eagle has everything for itself. And what does that eagle do? He is going to fly above the nest. The nest is nukvah and z'a, there are the little ones. They would like to have chochmah. They do not have enough on just chessed, mercy. They say: 'Give me a steak'. And mother

says: 'Yes, steak'. So what does she do? She is going to fly over it and she is also about to sit on them. She is sitting there with her wings. She is going to halve herself... What is written here? What does it say? 'Better let the arrow come at me, than at my children'. And arrow comes from the word חֶצֶת chetz. And 'chetz' comes from the same root as 'half' in Hebrew. How all this is in this language What does the Torah say? That she wants to protect her children. That means she wants to turn away the arrows, rather let the arrows come into her than in her little children. But on the other hand, she says: 'I make myself half'. You see? She made herself half. Keter, chochmah is half and binah and z'a is also a half. That's what she says, she made herself half as long, while they, her little children, need her. That is what he tells us.

And how that goes ... If lower, chicks open their mouths ... When we walk outside, we see how those chicks, even those coots, always open their mouths in the water, that's great. When they open their mouths, she does not know what to do, she has to help them all. What will happen? If they ask her for chochmah, what does she do?

And now a piece from the working of the rescue formula. Absorb it well. The souls who are going to raise their prayer, that goes to the malchut, which will unite with z'a. In the same way as here with abba and ima. We have seen that ima consists of 5 sfirot - keter, chochmah, binah, z'a and malchut, or the name Elokim. And the name Elokim - keter and chochmah, that is י yud and מ mem. The name Elokim comes from the bottom up: אֱלֹהִים alef, lamed, hey, yud and mem. You see that, those are 5 letters. So in this way the name Elokim is built up, letter by letter. First א alef is obtained and then lamed and then hey and then yud and mem, so the whole name of Elokim ... but first the correction always comes, first the mother makes herself for half, that means binah, z'a and malchut sink down, to the smaller one and that is z'a - chessed, gvurah and tiferet. And now, when chessed, gvurah and tiferet, so the top three sfirot of z'a, as it were have application, that means having good intent to give and to improve their ways ... What will happen then? Then the separation is removed. Those 7 lower sfirot that now have a separate partzuf, they will then connect with abba and ima. Because there is still the same separation with regard to abba and ima. Abba and ima who are just like keter and chochmah. And with regard to the whole partzuf binah these are binah, z'a and malchut. Do you see that? With regard to the whole binah are also classifications just as with the 10 sfirot of mi / ima. They also have this classification: keter, chochmah, binah, z'a and malchut. And that general binah has exactly the same.

What will happen then? All those questions from below go up, first the base of the yissu't, of the lower binah, unite with keter and chochmah and the name Elokim is established. You see? They are going to connect and therefore the next connection is made, throughout the whole binah. So yissu't is the base for the whole binah. Then one partzuf is made of the whole binah: keter, chochmah, binah, z'a and malchut of binah as one and that too is Elokim, higher.

It goes one step up, then also that abba and ima, so the 1/3 of binah ... they all go one step up too; the entire ladder goes up one step. It is not that one is going up and the other is not. The whole ladder goes up one step. And look what will happen. What do abba and ima do? They go back to the head of arich anpin. Then all of them, all together, are connected to each other, and they then draw from the head and not from when they came out of the head. They are all connected now, so abba and ima are now in the head and from the head they give the light down. One connectedness now exists, and all of them now obtain the light chochmah; whose? What chochmah is it then? Of binah, of course, because the binah made itself up to 10, whole. Who came to the head? Binah. What's in the head? Keter, chochmah and binah. So she has become full binah again.

Keter and chochmah, the true chochmah, we do not come to that, that is the true salvation that comes when the Mashiach comes, the power of the Redeemer. But now, all 6000 years we can only receive the chochmah of Binah. This is true during all 6000 years of creation.

Binah returns to the head, she becomes a full binah, everything is connected to her again. And that base-binah, z'a and malchut-of the binah itself, they also pull up z'a with themselves, one step up. Because why is it so? There is the law, that is why it is absolutely important to adhere to principles: if a lower comes to a higher place, he becomes higher. The higher part of z'a now goes up one step and then becomes just like binah. He is connected to binah and now chochmah comes completely from the head. It is all connected to each other.

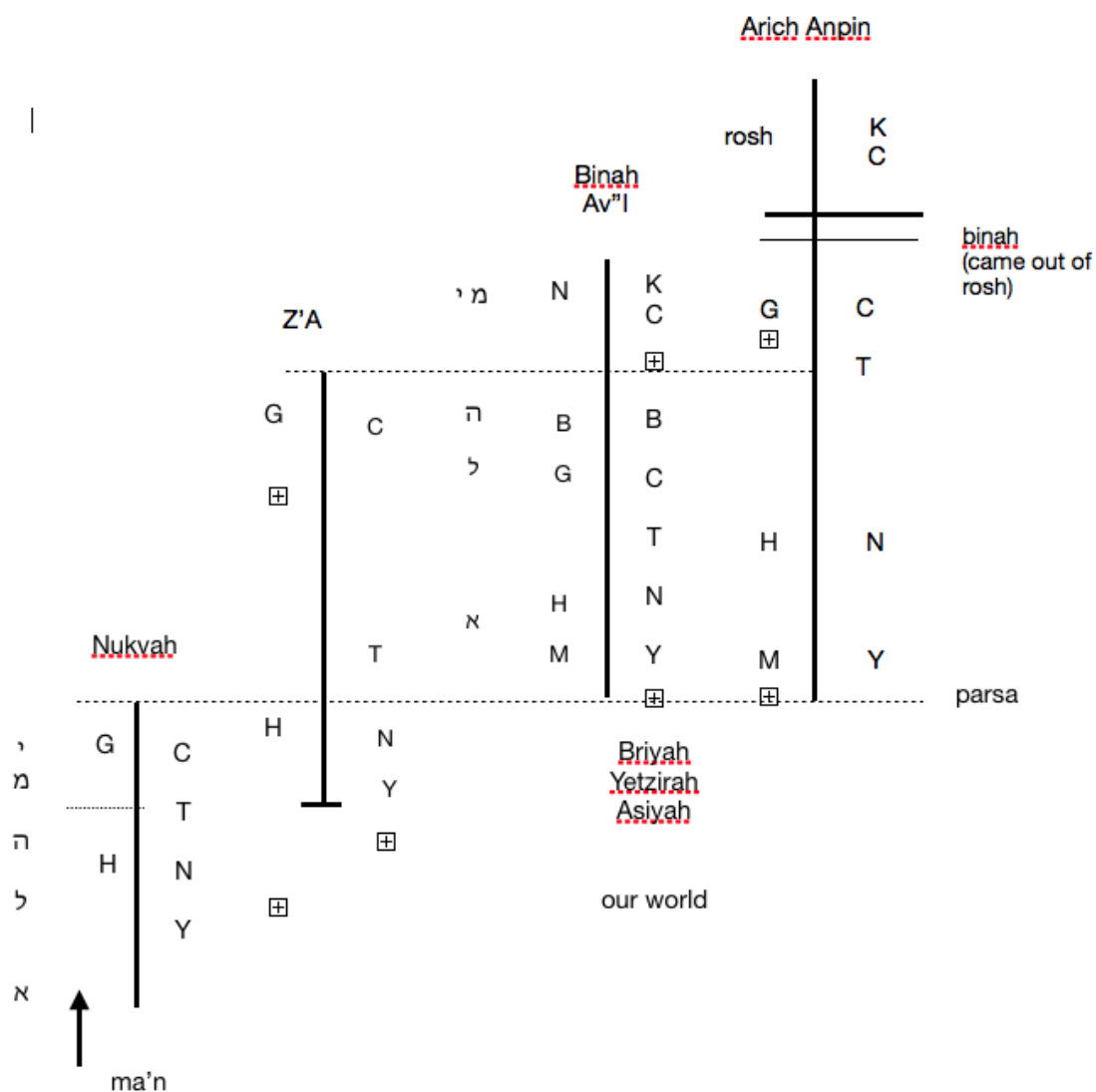
If you were once connected with somebody, with a saint, that can never go away. Just like here: if a lower one is connected to a higher one then this connection exists forever. Look the higher part of z'a was connected to the lower of the yissu't. Yissu't goes up a ladder, then it also goes up a ladder. He had once been adhered to the lower part of the higher step. And now he goes up. Everything then receives light chochmah and that is the light chochmah which one receives from the binah. That is the salvation here on earth, that is the correction here on earth, that is what we can all receive for 6,000 years, but not the true chochmah. When the Messiah / Mashiach comes, chochmah is received and then light keter is also received. And that for 3000 years. Why 3000? We will see that. Clearly?

This is a piece of the rescue formula that we mentioned. Nowhere in the world, nothing looks like that. This is the only thing that is given, how that all works. It may be difficult for you to understand, it is tough. Nobody in the world learns that way. Nowhere in the world. I want you to understand the technique, that you understand well, that the eagle of the higher always bows over his own children. And you always have to know that the higher always wants to give to you, you only have to take hold of the nipples of the mother, of the higher eagle. You have to do that, nobody will do that for you. So grabbing that you have to do, feed yourself. In other words: you always have to know what the consequence is for you. Always try to grasp within yourself. Who is that? The first higher step you feel, that is for you the Creator. So for the lower part of z'a the next step is Creator, and not something ... What you do not feel is not a Creator. When one sings about the Creator, but has no connection with it inside ... but that is also necessary.

So take hold of that mother, that bottom part of the mother, because that is how the worlds are built up. And then if you do that for the sake of giving So do not pull to yourself, because then you can not see anything. Then you will be blinded by the height of this base of the binah. But when you set yourself up to give, you will look like them. When you go with your higher part, chessed, gvurah, tiferet - not netzach, hod, yesod, but first with your higher part - you are going to set to give then you will look like the base of the higher one. And then the higher of you gets the request and goes up. And if the lower part of the higher one was connected to you one time, this connection will never be lost. The higher never gives up the connection with a lower one. Can a mother break the connection with her child? A real mother absolutely not. A child can do all kinds of misery in the world, but she then says: 'my child'. She loves that child. It can be a big killer, etc., but she still loves that child. Why? Never can a higher one give up a lower one. And that is why the law exists: once a light has been in the kli, it always leaves reshimo, always leaving a light, a candle burning from himself, the taste. The task is to trace the taste, the reshimo / traces of the light from the first higher steps and to stick to it. Not to yourself, but always try to stick to a higher one then you will definitely be saved from every situation. And then you are brought from top to top, to higher steps etc. in your perception. You will discover huge worlds. In yourself you will experience worlds that are now only dark places. You are going to experience all that. Suddenly you will say: 'Ah, I feel it. I do not understand, but I feel it '. That's what it's about.

OK? Surrender yourself, that you go through your knees, for yourself, not for others. Only for yourself, for the higher and then the higher will give you everything. Like the eagle, it gives everything to her chicks.

Atzilut



Lesson 45

We start with the Zohar lesson 45. A little bit about the prayer, we talked a lot about the prayer in our previous course. And we're not going to talk about it a lot here, because it's something personal. And for one person the prayer is extensive, he feels that he has to do a lot. For someone else he does not feel that he has to do that. Someone told me: "I absolutely do not know what to do, what kind of prayer." It is something special. Of course if someone does not know what the prayer is, the inner prayer, then he is really poor. That is real poverty, if someone does not know what prayer is. I do not mean by prayer that you have to say words. But if you acknowledge prayer that it is such a thing, it is assumed that you already feel, or see ... maybe not yet see, but feel that there is someone to whom you say your prayer. It is not my job to make you good people or something like that with prayer. Everyone does it for himself. My job is to teach the spiritual, the doctrine itself. And how you deal with your Creator yourself is your own business. Because I do not dare, and that is not my function, to have a group and then to be a supervisor or to take care of your spiritual progress. You have to do it yourself, that's what it's about. The whole art is that you do it yourself without control, no control, not on our part. Only your own responsibility with regard to your own life.

But I want to say something about prayer, something general. As a rule of thumb, that it is good for everyone of you, that you will notch it well within yourself. First, we have already said that most prayers of the people on earth are not prayers but whining. Whining, remember that very well. It is not bad that it is nagging. But how am I supposed to do something ... what I have to do and how should I do it that it will not be whining. How can I do that, what should I do? There is a refuge, a way, a trick, where man when he says a prayer, or not ... but in which he does build his prayer in one way or another in a good way. First of all, I would also like to do for us who have a lot to do to correct ourselves, all of us ... and we do not want to play comedy We are not trying to play comedy. What then is the remedy for us to do the prayer?

And now I first have a few words about prayer, very important. You have to note that, I can not repeat that every time, try what I am saying now It is crucial that I do not have to say that. I would like to learn Zohar further, but that you remember what I say, that means that it is given to me that I must give it to you. That you from now on, do not try... your prayer... you can have your wish list and expand as much as you want, you can have that. "I want that my children, my wife ..." You can have everything that you want, those wishes. They can grow in anything you want, they are your wishes. Can you say it's bad? One wants to become rich, the other wants that... It means your set of wishes, who can say ... If you want to be, that is given to you from above. That it will pass later, that is something else, but maybe that is important to you in your incarnation. So you do not have to hide all your wishes from yourself, absolutely not hide them. Do not make yourself smaller. You can have all your wishes. But be careful with the prayers.

What must prayer be? I would recommend to each and every one of you - it is not my advice, but to hasten your spiritual growth as optimally as possible - not to ask in your prayer for whatever need you have. The Creator knows. If you are honest in your prayer, you do not have to ask anything. Because there is a great danger, it is not very bad, but I would rather not that we behave ourselves as a child, who only says: 'Give, give, give, mother give, dad give'. For above they know all your desires, you do not have to tell which desires you all have in yourself. There is a danger that you are going to ask something that is absolutely wrong for you, or that you are not ready to receive it. You are thinking 'wishful', you are going to say 'I

want this now', while it is known that this will not be good for you. But you say 'I want that at all costs'. You should not do that. Wish you have to have, you can say that, but not in prayer. What do you have to do in prayer? Imagine you have a strong, sharp desire to achieve something, well, fine. But you must not say it in prayer to the Creator. What should you? Praise. Praise the Creator. Not to be grateful, that is also dangerous, a twisted way of self-interest to put forward: 'How grateful I am to you'. The people, the common people, the mob, they can do it, because it's good for them. They only ask ... it is like they say: 'Thank you sir, thank you sir'. They receive that. 'Can I have a cookie ? Thank you sir'. That's what they do. 'I work for Philips'. 'Philips give me this and Philips give me that', 'Thank you Philips'. But you do not become mature because of that.

So do not ask anything from the Creator himself, just praise. Praise the Creator, nothing else. Also no gratitude, that is all a twisted, clever way of man to call... to show grace, mercy... that he does want to draw something to himself in this way: 'Oh I am grateful to you for everything what You have given me '. That is absolutely just like in our world, do not do that. Do the adult posture, take the adult posture by only speak praise. With that you protect yourself for everything, for unnecessary ..., and you will then also come to corrections from above, where you will selectively work with your wishes. But not that you are going to ask that your wishes be satisfied. Clearly? When someone in your family is sick and you say, "Let him cure now ..." It may be a great opportunity for him to correct himself by his illness. And you will pray for him to be healed as soon as possible, while it is great for him to get sick or something. Do you understand what I mean? And the Creator sees everything, do you have to play comedy now? So only praise.

[Student: In the Amidah, that part that you ask for healing you do not do that either? That you just say the name?] That's okay ... I would say do not. Why not do it? The standing prayer that Jews say is great, absolutely, but that is written for a completely different level. Not a single word in that prayer, of 18 prayers, that standing prayer, That is also about sustenance and everything, but there is no word about matter. And when we say these words as they stand, we will ask about all those material things etc. etc. The Creator sees absolutely everything, from above everything is seen. But your matter, everything is given to you, but only give praise. I can not talk too much about it now. If you praise, it means that you are doing work in yourself to bring yourself to the right side. Praise means right side. First, you obtain perfection. While all your needs are there. But then you get at that moment when you praise perfection. Of course it is not all, you have your deficits on the left. But then you will speak prayer from praise. You're going to praise, that means you're already at that moment

What does praise mean? That means that you will rise above the parsa with praise the Creator. Whether you want it or not, you rise above the parsa. And when you speak about your own needs, then you are under the parsa. Clearly? Then you have no agreement on properties. How then can you receive something from the Creator who shines from above the parsa to you when you are still under the parsa. There is a prohibition to allow the light to pass from top to bottom of the parsa without a centerline. It can not be otherwise than via the center line. So that's the reason they say: first praise, that is right, then you go to the right, and only then can you submit your own needs to the Creator. That means that you go to the left. But I would tell you only praise. And there comes the moment when you will be given from above that you may already say something about your own needs. You will experience that from above, if you are allowed to do so. Then that would mean that you are going to ask for your own needs for the sake of giving. Clearly? But now, if you're going to ask do that without asking a lot of questions. Only praise. So everything that concerns praise.

Psalms, you also have to look at the Psalms, there are all different Psalms. The Psalms of David for example, but where he pronounces praise. 'Blessed or praised is the man who ...', that kind of work. But not where he says something, for example Everything is praise, all 150 Psalms are praises. But there are some who seem like he was sad. For example, I have Psalms of David and there, in Hebrew Everyone uses that in Hebrew in Israel. Before the Psalm begins it is written to which occasions you should do that. If you are sad, if you have this or that ... You should never look at that, that is written for the ordinary mob. You should not look at that. With mob, I do not mean condescendingly, G'd forbid. But that it is not for someone who does spiritual work on himself, that is what I mean. For the ordinary person, who wants to have, every person only wants to have. He would like to appeal to the Creator to have. Or have in this world or have in the future world.

So that is very important, that you always praise. Until the personal confirmation comes to you on the inside, that you can start saying something for yourself. But I can not tell you that, because that is your own spiritual work. Clearly? But praise, only praise. Not a word about yourself, not a word about that ... Because there's a big tendency to say, "For that I want to do something good ..." There was an earthquake somewhere, and then you're going to pray for those others ... Beautiful what churches or synagogues tell us all, that there was something there and you have to pray for them... It is beautiful, but do not do it, because it will not help you in your spiritual life. Because you say it in the way that your self-interest will be present. If you feel sad about what happened there, but you only praise the Creator and - He knows your heart - you do it sincerely, then indirectly your desire, your question, as it were, what does not come up with you about those victims of the earthquake or something else will be taken into account. But not that you pronounce that with your mouth, or try to say that, because that is ... It is written: 'Man has to deal with the Creator with tziniyut / modesty'. So also with questions to the Creator, you should not do that.

OK? Important, I can say that once. Try to write it all down to yourself. And that is also the easier way to Of course it does not seem that easy, but it's easier to praise instead of having your needs ..., from your needs ..., you always have ... So always praise. Even if you are in the tram or when you walk outside, everywhere. If something is wrong or you are in a traffic jam, you praise. Praise the Creator. So do not 'Let that traffic jam be solved', or something like that. Only praise the Creator, everything will then be done properly, as one sees from above what is good for you. So again praise, praise and praise.

We are moving to the Zohar. We are still in the part about the letter pe who thought that by her creation could be created. And HaSulam who leads us to show us that she is not right, is not suitable by her to create the world. And he tells us, about the tikun, about the institution in the world of Atzilut, where the binah came from the head of the partzuf. Keter and chochmah stayed above and binah came down. And that's a big tikun, that's what he says. The sages had that compared to the female eagle who then protects her chicks. And that refers to that coming out of that binah downwards. And she is halved, she had halved herself. Remember that very well, that every sfira in the head has 10 sfirot, always 10 sfirot. And if a sfira comes in a body of a partzuf, he only has 6. He does not have a head then. Similarly, the binah, from the head of the Atzilut, from Arich Anpin. Arich anpin is then the partzuf where everything hangs on. All partzufim, all subsequent roughenings of light, everything is hanged on the Arich Anpin. Besides that is also what the unconscious support of the pagan world is, does not matter what that is, but it is absolutely instinctive, it comes from above. For example from the Christmas tree ..., everything comes from top to bottom. Above is, as it were, the star, it is narrow and as

in a pyramid comes down that Christmas tree. All right, there is nothing wrong with that. I have read somewhere that that is a pagan festival, what is made of it is something else, but it is definitely an interesting symbol, the Christmas tree. That it comes from above ..., it is just like the world of Atzilut. The Creator is already giving ideas to the nations, how they experience that is something else, but that is all good. So the Christmas tree is exactly the same, everything depends on that Christmas tree. Like all partzufim, all the roughenings of light of Atzilut, everything hangs on that as we have seen last time, only half I have shown. Do you remember the last time? Then we saw that Arich Anpin was from the left, and then the coverings were, as it were, abba and ima and others... undermost binah and z'a and malchut, do you remember? Actually it had to be all around that Arich Anpin. Arich Anpin is, as it were, the trunk. So what happened in Atzilut now? Something happened in Atzilut ... before that was the breaking of kelim in the world Nekudim. We will all learn that extensively, step by step, later in Tes, but now in between, in passing.

What great thing has happened in Atzilut, from above? That the ima, the binah from whom the children receive everything The children are z'a and malchut and we are products thereof, but first come the worlds Briyah, Yetzirah and Asiyah, who also hang on the Tree. And that binah, which has now come out of the head to those children of her. What does that mean? That means that in the lower one, in the children the base of the mama is. Clearly? The bottom of the mama, that piece of netzach, hod yesod and malchut of mama is now, as it were, sunk in the higher part of the children. Let's say: z'a normally has 6 sfirot, chesed, gvurah, tiferet is the higher part of z'a, and his lower part of his partzuf is netzach, hod, yesod and malchut. This means that the lower half, the lower part of the binah, has now sunken into the upper part of z'a, thus in chesed, gvurah and tiferet. And now exactly the same in z'a, he also has an upper and lower part. The lower part of him, under the parsa of him, is netzach, hod, yesod and malchut. Where is this sunken? In the next station, the next force, in the malchut. And malchut must also be constructed in such a way that it also ... First malchut only has one sfira in itself, standard. Then she has to build up so that she comes back to 7, because just like ... Then it becomes $6 + 1$, it becomes like z'a. But then she also has to have 3 after that. Clearly? So nukvah needs 10, real 10 needed. While z'a has only 6. And for the sake of the nukvah, the female, he also gets 10, he must also have 10 to get in zivug with her. But from Atzilut we always have such a provision that the base of a higher one is sunk in the upper part of a lower one. And thus the way to salvation exists. Clearly?

Why? If a lower one improves his ways, then the higher part ... What is the higher part of the partzuf? What wishes are they? To give or to receive? The higher is to give. Clearly? So the higher part of a partzuf, of every partzuf ... because every partzuf that exists consists of two parts. The higher part is giving, that is the part that comes from the Creator. And the lower part is the part of the entity itself, that is, of receiving. Because everything is made only to receive, nothing else exists.

So what does that mean? When a lower one regarding a higher one, improves his ways, then it means that the higher part of the lower one gets more and more correspondences with that lower part of the higher, attaches itself to the lower of a higher one. And then, if there is sufficient force, if sufficient force comes from the higher part of a lower step, that it becomes fully connected to the base of a higher one, then the base of a higher one goes back to its own position. And that will be 10 sfirot with its own upper, with its own upper part. And the upper part of the bottom step that goes up. Because nothing disappears in the spiritual. Clearly? Once they have been connected to each other, it will never go away. Nothing disappears in the spiritual. So when the base of a higher stairway rises to its own stairway, it connects itself

with its upper part. Then he obtains all the light, 10 sfirot of all the light from the upper. And the upper part of the lower step that has come up, it receives exactly the same light as the upper one. Not in his own place of course, but is received. And he receives it in the way, via the middle line we will all learn that. And then he goes back to his own place via the center line. Back to his own place, giving light to his own base. The intention is that a higher part of a lower step will make corrections in a higher step. And then return via the center line to his own place and there he connects himself with his own base. And then he brings light down from above. Clearly? Not exactly the same light. Why? A bit weakened. Why weakened? By the center line. Upstairs he then receives pure light from the higher, but then he goes down through the center line and through the center line is always weaker. Chochmah is as it were weakened by chassadim, 'honed' we call it. And vice versa, within the chassadim chassadim also obtains chochmah. This is then via the center line, and then through the center line he gives to the next one. Clearly?

So that is what he says, that is the tikun, that is the high correction that has been arranged from above by the Creator. And nothing disappears in the spiritual, step by step we are going to experience all those principles. Now we are doing Zohar, but later we will also do Tes. There it is delicately, really absolute logic. For a Westerner it is absolutely amazing, Tes, Talmud Esser haSfirot, because that is absolute logic. From the one comes this... we will see how that all goes great. Now we do not have time for that. But here we learn a different way, about the eagle which protects his children. That also gives a force, we see all those units, those kabbalistic sfirot in certain parallel forces that are recognizable to us: heaven, earth, etc. In the Tes absolutely not, there are only sfirot, worlds, partzufim. That's all.... only that. Clearly? So it is not that one replaces the other. That is only the language, in a different way. But here it is absolutely impossible without Zohar, the basis is Zohar. Okay, that was just an introduction.

And now, what is he telling us now? So that is the salvation that the higher provides to the lower. And now we continue.

ואמא נק' נשר, שהוא רחמן על בניו זו'ן, וע'כ יצאה לחוץ, ונחצית קומתה לו'ק בלי ראש, דהיינו בחי' חץ, שה'ס שאמרה, מוטב שיכנס החץ בי, שע'י כן פדתה את הבנים מן הדינים ונעשו ראויים לקבל מוחין בהמאנין שלה אל'ה כנ'ל.

And the mother / ima binah, is the same **is called eagle**, ima is often called by Ari and also by the Zohar the lower binah, the yissu't we call it. It is called ima, as it were, and not abba and ima. Remember that very well. Abba and ima, so the first three sfirot of binah, who have also become ten. But they are not divided that way, because they always have only chassadim. Only chassadim full of chochmah, but they do not need chochmah. So you can not divide those two, they also come under the head, but for them it is absolutely not important whether they are in or under the head. They do not want chochmah. And who would only want chochmah? Yissu't, the seven bottom of the binah, who have also become ten, also make a partzuf. We call that yissu't, the seven bottom of the binah. They then need the chochmah to pass them on to the z'a and malchut. Why? Because that yissu't, the seven lower of the binah, who fall in the z'a. And z'a is not of that kind, it does need chochmah/wisdom, to pass on to the malchut. **he is merciful about his children**, Zo'N, that is the abbreviation for z'a and nukvah **z'a and nukvah**, you see, he says eagle, he calls him male. He says ima, that is female, refers to that eagle, **and hence that she** that ima **came out** that means what we said: came down, came to them. **she made herself half** 'nechatzit' comes from the word 'chetz'. We've had that, that she made half of herself. Because the word for 'arrow', do you remember 'arrow'? The arrow that would be fired at her, that she says, "No, let that come to me rather."

Because the word for 'arrow' and the word for 'half' is the same in Hebrew. That means that she wants to make herself half. The top half stays with her and the bottom half she drops to her children **her level** va'k means waw ketzavot, that means 6 ends. So six ends of z'a **to six ends sfirot without head**, Also in our world it is like that. The mother plays with the children, then she becomes as crazy as the children as if she had no head. For the sake of the children.

Six ends, va'k is a very important concept. There are two concepts: ga'r means gimel rishonot, three first, three first sfirot. That's the sfirot in the head. But that can also be the light that radiates from the head, that is called ga'r. And in the body we have the concept of va'k, so six ends. That can be six sfirot, but that can also be light of va'k, light that fills those six sfirot. Clearly? So also, the first three, that means that it is either the first three sfirot of the head - keter, chochmah, and binah - or we speak of the light that fills that first three sfirot. So always pay attention to what is being talked about. In the Zohar we often do not know what is being talked about, about sfirot or about light. Clearly? But here he speaks about sfirot, of course. These are her sfirot, and with the sfirot of course also light, which belongs to those six sfirot without head. All this language will soon be finer for us, more understandable, you will all experience that. Especially in the Tes, we will huge..., the language that he uses

that is to say, she came down and that is half of it he says, where, six sfirot **the aspect of chetz**, chetz is then half and chetz is then arrow which was spoken in the verse. **that that is the secret / essence of what he said in the quote 'it is better that the chetz/arrow comes into me**, but that of course suggests that she halves herself. So that means she ... that her base drops to that..., she makes herself up to 6 sfirot, lower sfirot, without head. So just like mother says: 'I do not want a head'. She does it blindly for her children. So you can see all that, that's all from above. That kind of properties, that's all from above. **that because of this she liberated the children**, literally the sons, but it means children **of the dinim/severity**, how come? Because the lower only had a shortage, malchut had shortage. And now they can receive from the base of the binah. And thus they can become bigger. Because look, that's how you see it, the malchut in the lowest state only has one sfirot. How can she be built? Therefore, in her as it were the base of the binah falls. We say that conversely, the lower one rises up. Of course it is the same. Only that if we speak from top to bottom then we say that it drops down. Remember that very well. Because sometimes we say it drops down and sometimes we say that it goes up from below. If we speak of the construction of the worlds, as it comes from the top down, from the hand of the operating system, then we say from top to bottom, that the base of the binah falls to the lower, from top to bottom. But when we speak of correction of lower ones in relation to the higher ones, we say that the lower ones rise upwards. Clearly? But in principle it is the same. Only the first we say in something that is without the cooperation of the lower ones. And when it comes up from below it is with the cooperation of the lower ones by their ma'n, by their prayers. Clearly?

'That through that she frees her children from dinim/strictness' and if we now know that from above it is always arranged that within us in every state of our existence exists that mama, the ima, the power of the ima. Which has made itself small, six sfirot of itself. And it is given to us that we correct our ways, improve. If we improve our ways, live according to the Torah, prefer the good above the evil, etc., then we will hang, as it were, on that base of that binah. But first of that z'a, does not matter, but the base is always called mum. And she then pulls us up to her together, to a higher step and there we get salvation. Salvation of what? From that sucking of all kinds of other forces of everything that is bad and everything that undermines our lives, life forces, etc. etc. Clearly?

and they the lower, her children **are arranged to receive the mochin** that mochin is like light and it comes from the word moach, the word for brain. So receiving mochin means receiving light from the head. So not direct light that has not yet come into the head, but the

light that is already in the head of a higher one. Then the light that is in the head of a higher step becomes what is called mochin, that light is then passed on to the base of a higher step. And that base now, will serve for a lower step as a kelim. How else do we get kelim? How then can we come to the kelim to receive the light from a higher step? That comes from the head, everything comes naturally from the head of a higher one. Because we can only long for a higher one. That a higher elevates us and gives us chochmah, gives all the good. There comes from the head to us, to the lower part, to that six sfirah, to the lower half of a higher one, then that mochin. Remember the word mochin well. So that comes from the light that comes from the head of a higher step and that comes to the base.

That is a good question: what light that mochin is. Of course chochmah, then it becomes chochmah and binah. Mochin are the lights ..., there are three types of mochin. And they will then become four. Everything consists of four, HaVaYaH. The mochin, the light in the head, which is given to a lower one, of course it is reduced by all those transitions from higher to lower. But that is light that belongs to a sfirah of a lower step that receives in his kli of chochmah. That is called moach chochma. So the light that comes in a lower step, in the head thereof. And in the head we have instead of keter ... keter comes later, always. First comes chochmah, binah and daat. Daat between them, the envoy of lower, who then encourages chochmah and binah, that they then make zivug. And through the zivug light comes down again. Clearly? Just hear. So which lights exist / come in the lower part? It consists of moach chochmah, moach binah and moach daat. So those three lights come in the head of the lower ones. For the lower one gets the head through the base, the kelim of the higher step, the base of the higher step kelim. So netzach, hod, yesod, what we have just learned. Netzach, hod, yesod of the higher step, kelim, which become the kelim of the head, roughly taken. Later we will say that more precisely. They then become, as it were, kelim for the head of a lower step. And those kelim, lower kelim of a higher step, netzach, hod, yesod, they carry in themselves those three mochin. Those three lights for the lower step. Clearly? In the netzach of the higher stairway there is the light mochin chochmah, that's why we call that mochin chochmah. Not just light chochmah, but moach chochmah. Something that comes from the head to a lower one, that is mochin. Clearly? And in the hod is mochin binah. And in the yesod the mochin daat. That is sufficient for the time being in answer to that question. Clearly?

And the letter pe - soon we come to that letter pe - it is then hod. Why is pe hod? We have seen yud is ten is keter of z'a. Chaf is 20, is chochmah of z'a. So we go on to 80, then is the 8th sfirah of z'a and that is pe. And in that pe is the moach binah. And that gives it to the nukvah. And with that she saves, as it were, that nukvah of dinim, of severity, but not entirely. Why not completely? We will see why not completely. Because, yes, that binah obtains then that gadlut, the great state. Remember, we drew that last time. That binah then rises back to arich anpin. Then she gets chochmah there, she gets head, because she has lost the head, that binah, by coming down to the lower ones. And then she returns to the head now. From arich anpin she then acquires the head, her own head. And then she can draw from that chochmah, but which chochmah? From the binah, and not from the chochmah of the chochmah itself. And therefore it is not yet salvation. Clearly? That is then only chochmah of the binah. So that is still 6.000 years of creation it is so only of the binah and not of the chochmah. And then comes the redeemer, the Messiah. And then he first gives light chochmah and then gives light keter, during those 3.000 years, eight, nine and ten thousand. Clearly? But not yet, 6.000 years only binah is received. What does that mean? That means the kelim like the second part of the yesod and malchut... Malchut and another bit of yesod - the lower part of yesod, the yesod of the malchut. Can we correct that lower part of yesod, the true place and the malchut in 6.000 years? No. Why not? Because you only..., for that you still need the power, the light, the

sharpness of the true chochmah, which is in arich anpin, in the head. And then the keter. And that will only happen after the final correction. But all those 6000 years of correction receives the creation only or binah or ... That means binah, in the great state of binah, then the chochmah of binah is received. But normally, where is the binah? The binah is normally under the pe, under the head of the arich anpin. And in the head of arich anpin we have chochmah of arich anpin. And that is only after the coming of the Messiah. But in the body of arich anpin, what light is there? Va'k the chochmah, so the six lower sfirot of chochmah. So the body of chochmah, but not the head of chochmah. Everything has ten. So we do receive chochmah, but not the head of chochmah, not everything, not ten sfirot of chochmah.

And that is then what the whole argument is now, what is being discussed here. That the letter pe, had as an argument that she is hod, then she gives the chochmah to the lower ones. And of course she frees the nukvah from her din. Because then gadlut is built up, and when there is gadlut, when there are ten sfirot, then of course the unclean forces are not involved. Clearly? That is the case, but not completely. For even in that malchut the lower part of yesod and the whole malchut remain without light, they remain in dinim, they remain with the severity. Until the gmar tikun. Clearly? And therefore the whole argument is about it.

What I am telling is not easy to explain. Who will learn this? I have not seen it anywhere that people are taught this. A lot of variables are needed here, but it is good that you listen. That you will not fight it, because with your head ... we will learn a lot about this in Talmud Esser haSfirot. There are already only about Atzilut, about which we speak 1,000 pages, which are only about Atzilut. We will really learn that, it is fine, every detail. Because what we learn now you will soon experience in yourself. You will then be able to structure each part of yourself, your inner self you will later structure through the forces that we now learn. So it's not an eagle or anything else, everything is in you, okay? But now just listen.

So that letter, which thought she would be eligible, that by her the world could be created, was not enough. Because, yes, she brings the mochin binah to the lower, to malchut, she frees her of course from her din, but not completely. That's what the whole argument is.

So by lowering her base of the binah, she can free her children from those dinim. We have already explained this in a rough way

'And then they will be suitable to receive the mochin, mochin we already know in general terms what mochin is. But what is important is to see what he is saying now. Ma'anin is then Aramaic for kelim or literal clothing, but it is also used as kelim. So what does he say to us? 'That they are suitable to receive that mochin' **in her clothing**/kelim in which clothing? In those ma'anin of her in that base of her, the lower part of her **those are the eleh, as was said above.** אלה eleh are the three letters of the name of Elokim, the name of the Creator in the strict quality of the left line.

And now we're going to look at that binah, at that ima, mama, who has lowered that base from her down to her children. We can show that in sfirot. How can we say that in sfirot? Which sfirot remain above and which fall down? Five sfirot are there. Which remain above and which does she drop down? Keter and chochmah always stay above from Atzilut and the base is then binah, z'a and malchut. We have already spoken about that. And if we display that in the name of Elokim, we can also display it in five sfirot and we can also display it in the forces of the name of the Creator.

So we can show those five sfirot in the name of the Creator, of HaVaYaH. How? Keter is mem, the letter mem of the name of אלהים Elokim, Elokim written from the bottom up. Chochmah is the yud, so the reverse of Elokim. Elokim, the name of the strict master, with which the world was also created, has five letters. Alef is like malchut, like kelim. We always

have to look at what we are talking about, kelim or light. So alef is like malchut of that mama and lamed is like z'a of that mama. And hey, the third letter of the name of Elokim, Elohim, is the binah of the mama. They descended to the children as a base, to z'a and malchut. And above remained two letters. Which letters have remained there? 'Im' of the name of the Elokim. And alef, lamed, hey, below, that's the way it always is. And above are yud mem, from the name of Elokim, or chochmah and keter.

And now he tells us that the lower, the nukvah, the children of her, receive that mochin in her base. And the base of her is the three letters of the name of Elokim, which are אלה eleh. You see, so the base of that binah. The whole binah is the name of Elokim, the name of the Creator in the mode of strictness of the law. Elokim is binah, so what does binah do for the sake of her children? The upper letters mem and yud, so reversed you have to see that. She leaves the letters mem and yud to herself, but eleh she drops to the lower ones. And in those lower ones the children receive mochin, all that light from that lower part. Clearly?

Because the children do not yet have kelim to receive that light. How can they then receive it? Because they use the clothes of the mother.

Just like we discussed last time about a young girl who graduated at school, and she does not have a nice dress yet. And Mama gives her a beautiful dress for her ball, for the school party. That's the way it is here: the mama gives them clothes, as it were. That means kelim that becomes the head of the lower ones. Mama makes, as it were, head for the lower ones by the light she carries in her base.

It is not difficult, only step by step, and a little getting used to the language. And it is unprecedented what we do here. It is the first time in human history that we are doing something like that. So you have to see it in such a way that it is not obvious. For me it is also ..., what we do here so it is unprecedented what we do. But gradually we will get used to this language and we will all start to understand and feel this. So, clearly what it is all about? The base of the binah is therefore the three letters of the name Elokim. In it she transfers to them those lights, that mochin. So in there, in that eleh, that alef, lamed and hey, there are those three mochin. There are those mochin of chochmah, binah and daat. Daat is the middle line, we will talk about it, daat is special and it is a very fine subject. Through that daat everything comes down, without that daat no light from above, from the head could descend, only through that middle line can it get down. OK?

וז'ס פדות ופדיון, שאמא פודה את הנוקבא מדינין שלה, שלולא זה, לא היתה ראוייה למוחין.

And that is the secret / essence of pedut and pidyon pedut, that means something like liberation. And pidyon is releasing. Discharge, but also release, pidyon is also release. There is also such a law in the Torah that every man must redeem his firstfruits from the Creator. For there is a law, the Creator said that every firstling who then.... What is a firstfruits? The firstfruits of a mother, of course, who breaks open the womb, as it were. "The first of the male sex that is given to Me." That belongs to the Creator. Why? We will talk about that. Because in Egypt He had affected those firstfruits etc. etc. All those precepts that we will learn. What do these regulations mean? You will be amazed at what has been written, "do not kill" or all other things you will all be amazed at what is written. But that will come, not now. Because this year we start with Tes, which is a great study, absolutely amazing. But everything is going to be developed, every aspect of your inner self you will begin to build up, building blocks of you are you all going to feel. And then a year later we will do 'the gate of incarnation'. with G'ds help. That is then the last gate of the Eight gates of Ari. What does that mean, the Gate of incarnation? If we had that from Yehuda, that would be a story. But what would it give? Then we will connect our past, your past, your soul, the origin of your soul with Adam, with all those powers. You will then learn to feel for yourself from which

origin your soul is. You will then learn to go back into your generations, formerly, and purify yourself and make connection between the Creator. As with the Creator, haya, hove, yihye, He was, He is, He will be. So you will also become exactly like HaVaYaH. You will learn to connect all your generations, all your souls. That is what we are going to do, but not yet. But what we do now we build it up, preparations, that is no different. Clearly? And perhaps we will also do at the end of the books about the flavors of regulations. We will learn what it means, taste all those prescriptions in the Torah.

We continue, so what does he say now? 'And that is the secret of liberation and redemption', we will see what it all means **that ima mama frees the nukvah of the dinim/severity of her** of the malchut. Because malchut is very close to the unclean forces, there is a huge dinim, **if it were not, then she nukvah would not be suitable for the mochin** to receive mochin. Clearly? So the fact that the nukvah is now being built up, that she now adheres to the base of the binah, brings her mochin, the light she receives from the mama. That mommy carries the light and that is called mochin, in her three lower sfirot. We will see that it is sometimes two, for z'a it is three, but for the nukvah it is two, only chochmah and binah of the mochin, only chochmah and binah. We will learn why.

ופדות הו, שורה בעיקר על קו שמאל של הנוקבא ששמה הדינין, וכן על הוד דז'א, שהוא אות פ'. ולפיכך חשבה הפ' שהיא ראוייה יותר מהע', כי הפדות הו מאמא מלובשת רק בה ולא בע' משום שהדינין הם בקו שמאל, ולא בקו ימין.

And this liberation, based mainly on the left line of that nukvah nukvah also has two lines. But her strength is mainly her left line, her quality is the left line, so the chochmah. And he says that that liberation is based on that left line of the nukvah **because there are the dinim** in the left line is the dinim, remember that. There is no dinim in the right-hand line, or no noteworthy dinim, but it is in the left-hand line. And therefore the left line will manifest in the evening. And therefore in the evening and the first part of the night there is a lot of dinim. Dinim are then presented in the world, or show their strength and nobody is resistant to it. So only in the evening and in the first part of the night is dinim. And then, after the midnight, comes chesed, etc. etc. That's why we learn the Zohar at night, we start just before midnight and then we continue. With that we awaken the higher, then we build up just like with the nukvah, that we learn at night so that we will be able to receive the mochin. Of course it is so, that if you do not that you ..., but try to do that, you can also get up at 4 a.m. But a little bit before you go to work. Not immediately that you wake up in the morning, brush your teeth, drink a little coffee and then leave. Try to stand up for something, think of the Creator, as it were, but not only think, but express praise. If you do not have time, do it in the car, in a traffic jam. OK?

and also/especially in the sfirah hod of z'a so the dinim is indeed in the hod of z'a. That is also, as you know, that the angel Jacob had encountered, spoke of Jacob. That Jacob had fought in the forest with a power, that was the angel of Esav, also what that is, we will all learn that. That too belongs to an enormous wisdom for our correction in terms of strength that we will understand what that is all about. And it was almost morning and when that angel said to him, Zohar tells that 'Let me go'. Because he could not overpower Jacob and it was almost morning. And that angel, who was that angel? That was the power of the night, of that dinim, and of course he wanted to leave before it would be morning. For his strength, his power belongs to the dinim, with the night. And soon it will be morning and then he will not be in his place at all. He must return to his place for the morning. He had the function, as it were, of coming at night during that difficult time of Jacob's decision. Because Jacob had to grow at that moment, Jacob had to meet with that Esav, in terms of forces of course in himself. All in one person, of course, but also separately. So Jacob had to overcome that fear

and everything, and there came that power of Esav, from the left, chochmah, such a bald chochmah as it were, and he fought with it. And Jacob said, "No, I will not let you go, let me know what your name is." And the other person did not want to tell him his name, of course. It was clear what his name was, his name was the left line of the ... does not matter. But what did that angel do? He saw that he could not do otherwise, he did not want to let him go, but he had to go back qua forces. He hit him then, where? In his left hip. And the left hip means the sfirah hod. Why in the sfirah hod? Why not right? Because on the right is chassadim, first of all it is not his territory, his territory is only dinim, of that angel, of that power. And in that right side, that right hip of Jacob means in the netzach. There is not that strong dinim because that is the right line and the right line there is no dinim. Clearly? There is such a thing, of course, but it is not yet the place where the unclean forces can draw, but they can in hod. Then he hit him in his left hip and he limped. And from that time on it is forbidden for Jews to eat that piece of steak, the tastiest thing where the hod is with the cow, all the hare, etc. to eat it. Why? Because that refers to that hod. But of course you have to understand how that all works. Everyone understands that? That is that hod. Because in that hod is the place where the din is active. And hod is also the letter pe that we are talking about. And the next letter ayin is netzach. All those things will all come as puzzle pieces in their own place, not all those separate facts. The sky will soon open for you.

... 'that is hod' **which is the letter pe. And hence the letter pe thought that she is more suitable than the letter ayin** which is from netzach. For through her everything was passed on, the forces of the binah, with which she was delivered from that dinim, **for this salvation of the ima** and we can write there, that salvation from the ima means salvation from the mochin that she receives from ima **are embedded only in her** so what is embedded in her? The mochin of binah. We have the mochin of chochmah. So in her is the light, the mochin of binah embedded. And that would protect the nukvah from the dinim. And that would also bring liberation.

and not with the letter ayin the letter ayin is netzach, so the right hip **since the dinim are in the left line** and liberation had to come from the dinim, from the left line, there is the dinim of the nukvah **and not in the right line.** you do not have to be freed there. Clearly? For the liberation must come where there is the occupation of other forces. Liberation must come where something is wrong. And that is the case in the left line, before the left line connects to the right line as we have learned.

It is a very tough piece. Last time we said that, of course it is tough. Who can understand it all? That's how it is, but we just continue. You will learn to see everything, miracles will happen to each of us. But try and long for it and everything will definitely happen.

ו'ש, יאות אנת אבל בכ אתרשים פשע בטמירו: כי כל הגאולות הנוהגות בשתא אלפי שני, אינן אלא בבחינת ו'ק דמוחין דחיה, כי בחינת ג'ר דמוחין אלו, ה'ס או'א הפנימים ששמשו בנקודים, והמה נגנזו, ולא יתגלו זולת בגמר התיקון.

And that is what is written in the Zohar itself, in the Aramaic of the Zohar **'You are beautiful, but in you is inscribed / carved crime in secrecy'** that means hidden that on the one hand it seems that the letter pe ..., the letter pe is hod that carries the mochin in her. The light of binah then brings to the nukvah, to its left line, liberation from din. Wonderful, but within her there is a lack and that is lack of which we have spoken of which the lower part of yesod and malchut can not be liberated, until the gmar tikun. Clearly? So on the one hand it is of dinim, but not enough, and we will see why. What are the consequences of this.

And now look good. If we are concerned with the purpose of creation, of what he tells us about liberation. The liberation of that nukvah, then indirectly happens the liberation with us. Within ourselves, with us, who are normally in the diaspora of light, in exile, there comes to us, within our inner, light of liberation through what we learn. It is not something that has to come from outside. Everything comes from within you. Remember that if we learn about the liberation in Zohar, then the liberation will come to you. Clearly?

Someone told me that in Israel, those orthodox, who had then announced, that they had cursed Rabin. I did not read it, I do not read those newspapers. But they had cursed him and then he was killed. And then they have also cursed Sharon and he is now just like a piece of wood. Even a human being, you should not say that ..., but they had cursed him. And now they're going to someone else, also from a little left party ... They told him, if you keep doing that, then we'll do that to you too. He is afraid now, that they are going to curse him too. Then I told him that they can recommend one thing to that leftist parliamentarian. I do not know exactly who that is, Goldberg or ... But he's afraid now that he's being cursed like the others. Then I would have told him, the only solution is to learn Zohar. Nobody then can curse you in the world, nobody. Then even the angel of death becomes your friend. The angel of death will love you when you learn Zohar. One way or the other. Why? Indeed they can curse man. Firstly, it is absolutely horrible that someone from my people is engaged in the tools of Bilam, that is absolutely not Jewish. A Jew may not even curse his greatest archenemy, for it is written in the Torah, that as the donkey of your enemy, let alone your enemy ... If the donkey of your enemy lies with the load under himself that has fallen, then you must walk directly to him and raise him, free him, so let alone the enemy, your enemy. Can you imagine? It is a great misery, if one of our people, and also of his own people, curses. Of course that is horrible, and that is absolutely not the tool given to this people. To this people is only given bracha / blessing, pronouncing blessing. That's why. It is also written in the Zohar that the Jews have been exiled, from above, for one reason. They are all scattered about other peoples for one reason. To give the blessing to all nations where the Jews are scattered. That is why we find Jews in every country. The Creator has scattered them so. Why did He not scatter them to a few countries? Every country in the world has them. Sri Lanka, the most... everywhere they are. How do they get everywhere? From above they are driven to all those countries to say a blessing. Clearly? They are also in the bushes in South Africa, everywhere they came. Business they do there, not to say a blessing, but the intention is that they give a blessing. Clearly what that is? And they're going to speak out there ... I do not mean bad, but they're just not developed enough. They do not know their role. They still know what the service is to the Creator, they learn Torah, but they do not understand it.

What is it then with what the Zohar helps? I will tell you: what the common people, also my people, learn, learn Torah with their hands and feet ... they learn a lot, but they can not reach the person who learns Zohar. If you learn Zohar, your kelim will be worked out much deeper. They have no notion where you are. Just like with Jesus, they did not understand Him either. Because He spoke from Atzilut. And they spoke from Briyah, Yetzirah and Assiyah. They could not understand Him. Clearly? Because if you learn Zohar, then you also involve the light of Atzilut. Without Zohar, kelim have only been worked out to a certain level. Those who do not learn Zohar can not catch you, they can not take me. No orthodox rabbi can take me. Because he does start talking to me, but he feels that I am elusive. And who makes me elusive? The Zohar. Clearly? If you start to learn Zohar, you become elusive to everyone. Because no one can come where you can come. No one can experience that what you are going to experience. And you will do normal with others, do what they do, but they can not drink from that source, which you can drink. That is briefly about that liberation.

for all the deliverances / redemptions that apply in 6,000 years of creation, are only of the aspect of the six ends six sfirot **the mochin de chayah** of the six sfirot of the light of chayah. Chayah means light of chochmah from arich anpin. So you see what he says? That all 6,000 years ... all deliverances, all liberations, now come within those 6,000 years. Then they come from the six sfirot of the body of arich anpin, of chochmah. The body, but not the head of arich anpin, because they only come with the coming of the Messiah, **because the aspect ga'r** ga'r means the first three sfirot, or lights. Here he speaks of lights **because the mochin of these first three sfirot / ga'r, that is the secret of the internal abba and ima** I will explain it right away **which were used in the partzuf of Nekudim**

before the partzuf of Atzilut ..., I point it out a little bit. Before the world of correction came into being in Atzilut, there was the world we call Nekudim. Also such a large partzuf, the world Nekudim. And the world Nekudim was broken for an important reason. In the world of Nekudim there was only a partzuf keter and then a partzuf abba and ima, so keter and chochmah and binah, together. And then came from above light chochmah. And this light chochmah came to that keter and chochmah and binah and made gadlut in the head. And that gadlut had come through to that seven lower sfirot of the Nekudim. And they were not prepared for this, they had no correction of three lines yet. They were still one sfirot in succession. And then all those seven lower sfirot of the Nekudim were broken. Broken means that all the connections were broken. They all fell down to what we call Briyah, Yetzirah and Assiyah. And nothing disappears in the spiritual, so once it was so ... of course it was made from above to correct everything later, according to the plan of the Creator.

And then the next step was the world of correction, where it was arranged in the head of Atzilut, that such a thing could never happen again. Something had to happen in the worlds, that it would be stable. So what happened which made gadlut also in the seven lower sfirot in the world Nekudim? The binah, abba and ima, she was now hidden. The real abba and ima, not the abba and ima of Atzilut, but the abba and ima, who made gadlut by which the kelim were broken.

Do not try to think, just take it in. So what in the world of correction took place, that the abba and ima through which the gadlut could take place and through which the light of chochmah could come through to our world and everything broke as it were ... she is now hidden in the keter of Atik, in the first three sfirot of the world of Atzilut. Do you remember? In the first three sfirot of Atzilut is hidden that abba and ima of Nekudim, so actually it is chochmah and binah of Nekudim and keter. So those three sfirot are hidden in the head of Atik, so keter, chochmah and binah. Those three upper sfirot, keter, chochmah and binah, which are not correctable to the gmar tikun, until the complete correction. And there is hidden the malchut the malchut. The general malchut the malchut, which will be corrected with the coming of the Messiah. That is where she is hidden. And that is why everything under her is correctable. Clearly? The intention is to hide, we will all learn that later, it is not now ... So that is what he is talking about now. About that abba and ima the pnimiyim, the inner abba and ima of the world Nekudim, about which I have just spoken.

And that abba and ima of the Nekudim **are hidden** as I told you in the Atik. Everything will be fine, do not think you do not understand. Everything comes absolutely, clear, and then you will experience everything **and they will only be revealed in the time of the final correction**. So that means that not Moshe either, nor Jesus, none of the living people who were on earth, no one They could finish their own personal correction. But all those souls have all brought about their own final correction. They wait and help us, who are still on the road and help us to complete our corrections. But they wait, they do not have that complete

gmar tikun either, that full correction of the whole creation. Why? Because they too, those souls of those great ones, those righteous, wait for us. For who can say 'I have overcome the world', what Jesus had said? He had overcome the world, fine. He had completed his personal correction, he was perfect. But it does not mean ..., of course one could not understand it yet, but with the kabbalah you can understand it. So you can know who he was, you can also have contact with his soul, absolutely. Because if you learn to the gmar tikun what processes are taking place, then you can also know who he was, the soul of Jesus. You do not have to be a Christian, but I understand all that. I have contact with his soul, absolutely. Why? He was completely accomplished by himself, and he had certain sfirah of his own soul, which was his root. But he, Moshe, and many other souls, wait until the time comes when the rest of mankind will also come, that the Mashiach will come, the real Mashiach, the son of David. The Mashiach, the power of the Mashiach, that means the bearer of the light of chochmah of arich anpin and then the keter of arich anpin. That is all that remains. But all those souls have perfected themselves, but they are still waiting until the time that all humanity enters. Of course, every person is important to the Creator, but in the end it is not about a single person for the Creator. For the Creator it is about the whole creation. Not that the one has become a star and says against the rest that they are allowed to die. No, it is important for the Creator that all humanity comes in. Okay, some were ripe fruits before others. Maybe that was only because they came from a lighter source. Lighter source, spiritual, because we come from the most residue, the last generations, we come from everything that is left over. We are not the best souls, but that does not matter which souls we are. If we come this way, we have to do our work, it does not matter that we ... but we can experience the deepest lights, which even great sages could not yet see. They could see it in the foresight, but...

So what does he say to us? That abba and ima, hidden in the gmar tikun ... Just remember that which I say, so those are hidden in the first three sfirot of the Atik, they can not be known. Nobody can do that, no man can. So that abba and ima, which are hidden until the gmar tikun. When the gmar tikun takes place, the final correction of all mankind, they will be revealed by the power of the Mashiach. And then chochmah will come, the true chochmah, a true salvation will come there. Just thinking about that, long for that... that's how we speed up our personal correction.

Which of you could endure one or two years ago what we are now learning? Which of you could endure what I tell you all? The tension, all that ... that you stay with it, that is already a great improvement

דהיינו אחר שיתקן החטא דעצה'ד, שאדה'ר חטא והמשיך מוחין עילאין למקום בי'ע דפרודא שלמטה מפרסא,
שאין שם המאנין דאמא,

That is, after the sin of the Tree of Knowledge that Adam haRishon/the first man will be restored/corrected, now not yet. Some have corrected it in themselves, but not in the whole of humanity. had sinned and pulled down "He pulled down", through his sin, what did he do? **the higher mochin** the higher lights of the higher stair step. He drew that light chochmah **to the place of BiY'A** Briyah, Yetzirah and Assiyah **of the separation** of the worlds separated from Atzilut

The worlds Briyah, Yetzirah and Assiyah d'pruda means the worlds of separation. For, on the one hand, BiY'A are, of course, absolute spiritual worlds, but on the other, they are also the worlds of separation. They are separated from the light chochmah of the world of Atzilut. And only that light of chochmah of Atzilut gives us life force, the true life force. So what did he do? He has the light chochmah from above, from the Atzilut, from above the parsa, from above the separation, from above the malchut of Atzilut, pulled down through the left line, instead of doing it through the center line, to connect the right line with the left line. And for that you have to do work. He has already done some

work, which he could, but still after that, he has pulled it down. We must not, of course, blame him for it, we will learn how it all works. Nor think about it in a trivializing way, because all souls are there in him. Our souls are also in his construction.

who are under the parsa / separation, that there is no clothing from ima, so no protection from ima. Because the protection of ima is only up to the parsa, but no longer under the parsa. Her dress is only, let's say, up to the parsa and then not, a mini-dress alone. Because always, remember that very well, that the power of her dress, her strength, her appearance, her charisma of the binah and her protection, which always comes only to the parsa, not underneath. So the yesod of the binah ends with the parsa and not below. Does not matter if you do not understand, everything comes absolutely. It is great when you learn more and more things step by step. So above the parsa, and in this case it is Atzilut, then always the ima, its power, extends to the parsa, no further. Until her yesod comes against the parsa. And above are chesed, gvurah and tiferet of z'a. So chesed, gvurah and tiferet, the higher part of z'a is covered by that binah. Therefore, there are no unclean forces at the higher part of z'a. Why? Because mom is sitting there, he's sitting there with mom and everything. But under the parsa there is only netzach, hod, yesod of z'a and then a nukvah. Masculine and feminine. And there is no more binah. And there are also the unclean forces, who want to take advantage of that. Why? Until the parsa protects the binah z'a of chochmah. Only chassadim he receives, but chassadim of an allure of the first three sfirot, so a higher chassadim. But no longer under the parsa, there remains the base of the z'a - netzach, hod, yesod of z'a, as it were naked. Nude of chassadim. And wherever the nakedness occurs, there is a lack, there is the place where the unclean forces like to suck. That is why it is our job to try to exert forces in every action to come above your parsa in every situation. That is why I had asked you to only praise the Creator in prayer, nothing else. Whenever you praise, you will come above the parsa. In your state of your sfirot you then come to lie above the parsa and then you are protected by ima. So suppose you are in a miserable state in yourself, do not care what... do not think of your condition first. Of course you should not say 'and above it, it does not interest me', but let it simmer. First praise the Creator. Why? When you begin to praise the Creator, you will see the true reality. Then you are pulled up to the top of the parsa and there is binah. You then obtain that binah in your nasty state in your feeling, that chassadim, grace. And they are going to heat you as it were. You were in a cool state and they are going to heat you, as it were. They are going to give you peace. Short, but they give you warmth, face reality. And then you are protected by that binah and then you can look at your situation from binah. And then see how it all works, then you can only see the reality of that situation, how it was. And then you will see how ridiculous your condition was, where you were so upset. Whatever situation, no state is worthy of being upset and not rising above your parsa. So first go up to the top of the parsa, there is the end of the mama. By mommy we are protected by the binah. There is no other protector. That is why this people is also told: 'Only the Creator, HaVaYaH, Elokim, can save you'. In every situation that you go above the parsa, then you will be protected. Nobody can touch you then, because the unclean forces will not touch you either. Absolutely it is so, so that is the correction we need.

The sentence goes even further, but the scope is clear. What we are learning now is not book knowledge. Exactly the same as the binah did and always does, always, until the final correction, just like the structure of the world behaves, as it is written here. And if we know that, we will apply it in each of our conditions. Always first praise, because through that you come above the parsa and there is no place for din, there you are protected. And there you can see 'what else can I do'. And then you will come to power and not stay there, with mom, you also have to go back to your own place. But you are going to have powers there, you will be supported by the chassadim, by grace and then you will do your work there, get center line. And then you go back to your own place as a victor.

Lesson 46

Drawing:

Four main factors are in the process of spiritual work, consisting of two spiritual actions and two kavannot / spiritual intentions.

Purification:

1 Spiritual action: emptying the heart.

2 Spiritual intention: awareness that without help from above I can achieve nothing.

This in every situation.

Construction:

1 Spiritual action: deepen yesod

2 Intention: "suffering" that belongs to it endure with joy and without interruptions.

You see, there are always different aspects. We treat the spiritual work in various ways - everything complementing. Do you remember? And those five questions, those five w's, principles ... all kinds of ways, because there are so many aspects. The soul of man is so finely structured, to make it all fluid we need many principles. And it does not appear to be fluent, but step by step all those constructions with which we work, all those principles are automatically fluided from within by the light. And that is why we now have a new principle, which we also encountered in the last night classes, which also gave inspiration to set up such a thing.

Because we often talk about yesod. We can not talk enough about that. For as we see here in the drawing, there are four factors in the process of spiritual work, consisting of two spiritual actions and two spiritual intentions. In principle it is so that he who works on himself does not begin an action, nor a spiritual act, before he first realizes the right intentions in himself. So before you begin to do an action, mentally and I would also say physically, mechanically, everything ... Of course at work you always have to do that, but even then you have to do everything so that you are there. But especially in the spiritual work first bring up intention. Intention means working on yourself, which means that for each work you first make yourself suitable for the action that you want to carry out.

Which two intentions do we have? First, we have two basic aspects of spiritual work and that is purification and building. As we have already had in our 'Manual for spiritual purification and building'. Always these two go together, never the one without the other. Although it seems that they can be considered separately. Purification means when you make the thickness of your wish smaller. You can not make the wish smaller, but it means that you do not want to use your wish in its full strength, as it is. Because otherwise you would want to free him in the way that you would unjustly receive light. Why do we not want to fully use some wishes? Of course it is allowed, everything can be used. The Creator created us with the intention that man would use everything, all his powers used, all his wishes used. But there

are wishes that I have, which have not yet been corrected or have not been corrected in such a way that I can already use them with the strength of the malchut's desire, for example, or of z'a, so a heavier force of the desire. What shall I do then? Then I will lower that wish accordingly. Just like someone who looks at another and he sees that he has a very fancy car, a Jaguar for example. He himself only has a bicycle or a small second-hand car. What should he do? Man says: 'I also want a Jaguar, but I can not get it', etc. And then, in our world, he has to make his wish to have smaller. Clearly?

This is how we do in the spiritual, exactly the same. This process of making your wish smaller... Smaller, does not just mean, as in our world, that something smaller is made because you want less. You should not want less in the spiritual work, but you must let your wish come up. By letting your power become less, temporarily, as long as you do not have the strength to fully experience and use it. Clearly? And this process is called purification. That is just like a cylinder piston that comes up. Then you have less power or steam above. But to get up, you have to be able to blow away the air or steam that is present above the piston. And so you must do. So when you pull up, make your wish small ... the wish remains of course, but you have to have the strength to come to a higher position. To reach a higher position means less kelim. The more kelim you have the lower you come. But you have no power to receive the light in your lower kelim and therefore you raise it up and then you have less kelim, you make fewer compartments of your kelim. Just as with that piston that goes up, you have less space in that cylinder. You also do this spiritually. This is a very important thing. That is what we say: the process of purification. And then later ... This is enough for now.

On the left in the drawing two things are indicated: spiritual action of purification and spiritual intention of purification. In the process of purification, all of us must have the important intention: 'I can not help myself'. I myself am unable to do anything for the sake of giving. That is a very healthy, very high comprehension if you know that. And you always have to do that, do not think: 'I'll do that less in five years', because in five years it will become a completely different situation in which you also have to try to have this attitude, to those forces that you will then have. The principle is always the same. So for the process of purifying yourself, there must always be the intention that you can not improve yourself spiritually without help from above. If you first get that intention from within, then you also make room for the power of light that will bring you up, like the cylinder piston. Because how else can you change your wish, which is a heavy wish, a crude oil, so that it let's say becomes petrol? Can he do that on himself? Exactly the same with us, we are unable to do so. But when you yourself inside "You" means, just as with the crude oil, a black syrupy mass. And when you have the intent ... that you are unable to purify yourself from your intention for the sake of receiving to for the sake of giving, for by that we gain life. If you then say inside, have the attitude inside: 'I can not do without the Creator' ... You have to have tremendous courage for that. You must be very man to say that. You always have to use enormous strength. You have to be man for that, to be able to say that. 'I, I, I', that is a child, you can conquer the whole world, but you remain a child. Like Napoleon, remained a child until his death, in his feeling. But of course he was also placed from above. His line of thought was of a grown man, but his feeling was, of course, underdeveloped. Why? Because with every ruler the feeling is underdeveloped. His will was enormously important, but his emotional balance was disturbed. He actually remained an object for a psychiatrist all his life. Why? Everything was upset, his feeling was only domination, only being ruler and nothing else. Is that a mature attitude? That is a mature attitude of the desire to receive. And we must know that the desire to receive is feminine.

The female power in the universe is the wish to receive. Clearly? And the desire to give is a male power. Try to give, do you succeed? What power do you have to be able to give anything? And then it does not work and yet we have to do it. Clearly? Of course his thinking ... what he did came absolutely from above. He gave the legislation throughout Europe, etc. His vision was enormous, but everything remained in his head. He did not bring it ... What I mean by that is to go into your purification, to experience your eternity and to come to your perfection, to the purifying part of you, to say every time in your heart that you can not handle it. You really need courage for that. 'I can not do it' 'that is absolutely impossible', and then you open yourself to a tremendous power of the light chasadim. This attitude gives you a great influx from light of chasadim to yourself. Something that Napoleon sought in vain, could not find. With all his victories and all his successes he could not achieve that. He absolutely fulfilled the divine, the function given to him from above, but personally ... He was a tool, but he could not change himself. And you must be even stronger, much stronger than Napoleon, but then be the true conqueror and not the conqueror of people of flesh and blood.

So in purification you have to have the intention that you can only be helped from above, only by the Creator. From above is not meant by man, not by friends, not by something else, not by the government, not by your employer, but only by eternity. And if you already realize that from within, so the kawanna / intention, then the next phase is action, then you have to act. And then you will empty your heart. Without it it is not spiritual, then there is no question of that. Emptying the heart means emptying all material things. Otherwise it is comedy. But then you say how can I empty myself of all material things, I want to live in this world. I need this and that ... The intention is not to empty yourself ... We can also learn a lot in this aspect of the richest man in the world. King Solomon, who was the richest man, the top one, always, until the eve of the coming of the Messiah. But what was he inside himself? Poor. I mean inside, he emptied his heart. Can you imagine? He had also said for himself: "There is nothing in the world that I have not tasted, and nothing will come into the world that I have not tasted". He already knew everything that will appear in the world. And he tasted everything and he emptied his heart. Well, let alone that someone of us makes himself empty. That means the attitude of emptying inside. Someone can be absolutely super rich and, on the inside, working on himself, emptying his heart. Ari had money, he did not need it, but his heart was empty inside. Empty means that you can receive the Creator in yourself.

What I have drawn, that I can show another time, later, in sfirot. It all comes from sfirot and the relations of sfirot. But we only give it that way, that you first work on it and then we can get that confirmed in sfirot.

Emptying yourself is essential. Emptying means emptying your heart. Heart is tiferet, so empty tiferet. And where does tiferet begin? Above the parsa is 1/3 of tiferet and the bottom 2/3 of tiferet are found in humans under the parsa. Look what you are going to do, if you ... Your heart is tiferet and tiferet is also body. Body means tiferet in man. Because chessed and gvurah those are the forces like hands, that is not yet a body. In every 10 sfirot, in any one, is only the body. That part of the torso that runs from your heart down to your middle, that's real body. There are all organs in it, all vital organs are in it and not hands and feet. Right and left hand those are chessed and gvurah. Chessed and gvurah those are inclusions of the head in the body. Body must have inclusions. Inclusions from above are chessed and gvurah, in the body, and inclusions of feet or hips are netzach and hod, which are also inclusions in the body. The whole art of spiritual work is to connect it to the body. Not the head is the king, but the body, everything has to be experienced in the body. Only the body can experience the eternal.

So that means that the top 1/3rd of tiferet connects with the two lower portions of tiferet and then they become empty. Then you are going to make a well for your heart and then you connect your heart, your body, with yesod. Because the whole intention is that yesod does not just linger. Yesod must be connected to the body, inside. It is difficult to understand that, but just connect. From the inside it must all be connected, one piece is the body with above where the navel is with us and does not have its own existence. That takes work for us all.

And when we empty the heart, that means emptying tiferet completely, 1/3rd of tiferet plus 2/3rd of tiferet. 2/3rd of tiferet is the access to yesod. You then connect your tiferet, your body with yesod. Clearly? And now we come to yesod. We have now emptied our hearts, and it always goes in that order: first purify and then build up. Purifying and then building up is very important. The first intention plus action is purification. And then the second is building up, again the same order: intention and then action.

Here is everything in what I am now telling. The whole Kabbalah is in here, in global terms. So we have now emptied our hearts through the purifying intention and purifying act. We now have 1/3rd of tiferet, from just above our midst - our navel, in terms of forces and not to the flesh - plus 2/3 below our midst. And now we have one tiferet, the full tiferet and that ends with yesod. And then we switch to yesod. Then we start building up, building up is only done by yesod. The true structure is yesod. Of course we also build up in our thoughts, in our heads. And we build ourselves up in our body, chessed, gvurah, tiferet. But the true build-up starts with yesod. All the true work begins in yesod.

What should we do in yesod? We have to deepen yesod, so the channel of yesod in terms of forces, you have to dig deeper inside. How can I deepen that? I could not do anything in purification, I could not pull myself up in the aspect of purification without the all-encompassing thought that only the Creator can help me with that. So in the left, in purification, I have to declare myself receptive on the inside. How can I then build my yesod by my own powers? That is not impossible, but then I come to yesod and experience suffering. Suffering does not really mean suffering, but if it is experienced as suffering, then I should not flee from it, otherwise you can not expand yesod. And suppose there is a feeling of suffering where my yesod is, then I have to endure it with joy. Why? It is constructive. It may not feel so great, but I can build up after that. The deeper I come in yesod, the higher I can reflect the light. Who will reflect light? If it really is reflected from yesod, then you get gadlut, or flashes of gadlut.

The fastest way to build yourself up is by deepening yesod. It is actually the only way. And the whole world did not know that, because the whole world did not receive the Torah, for the Creator gave it only to His chosen people. Of course, that is understandable. Not that we say that the others did not receive it, they were not No, the Creator has His own plan. There are ten sfirot, but true solidarity with eternity exists through yesod. And therefore, all kinds of different ways of building up, given in the world, spiritual building, are not sufficient. For example, they make - I do not say it is wrong - all forms of theology, in which they do deepening. But from what? From the head, it is the deepening of the head. It is studied in thought, in all kinds of spiritual constructions of spiritual building in the head, or in chessed, gvurah, tiferet, in the body, but no one came to yesod. And that is why this people was absolutely separate from everyone else, up to this time. And therefore until our days it was not given to other peoples to experience that. But now the time has come for that, the souls are already ripe, that even non Jews will work on their yesod. Without actually having to be circumcised. If you are going to deepen your yesod, you will progress enormously fast.

Of course there are many questions. We started two lessons ago with one of the largest articles, the core articles, of the whole Shlavej HaSulam, and that is 20 pages long. And there

everything is dedicated to yesod. We will first go through that entire article and then work it out. A huge number of corrections will result from this. And everyone will then have the opportunity to learn that. This was a bit of an impetus for all of you, to keep each time an eye on that.

You see, intention, structure, how the structure is, building yourself. And accepting suffering. Suffering that you feel after having done the purification phase. You have emptied your body, your heart, as it were, and only then do you come to experience your yesod. Everybody asks me sometimes: what is yesod? You can only experience yesod when you empty your heart. Otherwise you can not experience the real true place of yesod. You empty your heart, 1/3 of tiferet and then you go down as it were. First you go up with your intention and then you go down from 1/3 of tiferet and then under your middle, second 3rd of tiferet, third 3rd etc. and then you come to yesod. Try to work with that, step by step it will go further.

We return to Zohar. We ended with a piece of a passage, where the Creator says to the letter pe: 'No, you are not suited to let the world be created by you, because you still have a hidden problem'. That defect is called pesha / crime. And we will now learn what that is all about

דהיינו אחר שיתקן החטא דעצה'ד, שאדה'ר חטא והמשיך המוחין עילאין למקום בי'ע דפרודא שלמטה מפרסא, שאין שם המאנין דאמא, אלא בחינת מלכות המצומצמת, שה'ס הפרסא שתחת האצילות ששם ומדת עתה ה'ת דצמצום א', ומסיימת האורות דאצילות, שלא יתפשטו ממנה ולמטה.

I.e. after being corrected the sin of the tree of knowledge, ד is of, עצה'ד is abbreviation etz ha-daat, the Tree of knowledge **that the first man** is also an abbreviation, these are all fixed abbreviations: ך is that of that, and then אדה'ר adam harisjon' the first man, so Adam **sinned and drew him** to the bottom **those higher lights of the head** with the higher lights is always chochmah meant **to the place Briyah, Yetzirah and Assiyah of separation** to the places Briyah, Yetzirah and Assiyah, because he was already in Atzilut. So his whole being was in Atzilut except his legs, his base, netzach, hod and yesod were still in Briyah. And Briyah is already the world of separation from Atzilut. There is already imperfection, sucking of klipot. We can not say unclean forces, from now on we must also distinguish between klipot - klipot is plural, klipah is singular - and sitra achra, unclean power. We have to make a very good distinction between this. Sometimes it refers to the same, but sometimes it does not. Klipah does not always mean unclean power. Klipah is a force that arises as a result of imperfection. If there is a shortage, then there is sucking of unclean forces or klipah. But klipah is not always unclean power, remember that very well. Why not? Klipah is often a structural element in the worlds of Briyah, Yetzirah and Assiyah. What does that mean? Just like an apple: inside is a fruit and from the outside is a shell. Without peel the fruit could spoil quickly and could not reach its maturity. And so is klipah a very structural something. It is klipah as long as I do not have the strength to struggle through that klipah.

Klipah is a power of experiencing deficiency, of the absence of the sacred, the absence of giving as it were. Klipah protects the fruit. They are the sparks of holiness, depending on what it is. Look, there is talk of klipah, when it is still hidden, when it is still concealed, then there is room for shortage. Let's say 4 sfirot are experienced, then after that four sfirot comes a place where there is a shortage. What shortage, whose shortage? Not from above, because klipot only exist on the part of the receiver. Clearly? Klipah is, shall we say, of what is already sacred, what can give. And klipah means that you can not handle it yet. But when you ascend to the place where formerly was klipah, it will also become fruit there. And a higher force, a step higher, that becomes klipah. It is not something that is an existing thing. There is nothing klipah about the Creator. With regard to the Creator, every villain who walks here on earth is absolutely perfect. Everything that lives is perfect. But with regard to what is alive

there are degrees of inclusion. If you contain more, you come to contain the klipah, which means that you experience what was in the past klipah/peel. That means that klipah will be fruit for you. You are going to see it, you can eat it, etc. And the higher step, the higher stages, becomes klipah with respect to you. So it is not a fixed fact. Clearly? But also in the worlds of Briyah, Yetzirah and Assiyah itself there are such factors, such as fruit and klipah in terms of forces, so that man, while he purifies and builds himself up, starts new klipah, new life, as it were, blown into himself. Let's say that klipah is something, where I can not compose a masach yet. Where I do not yet have the strength to create anti-egoistic power, that is klipah for me. But there is nothing wrong with that.

There are also klipot that are real unclean forces. Every person is in the middle of all unclean forces for the greater part of the day, everyone, every human being. There is and was no man who is not seated in unclean forces. Every day we sit in what we call unclean forces, in klipot, in all those things. And always, every day, you have to raise something, etc. etc.

So look what he says to us. What did Adam do with his sin? He drew that mochin, so the light chochmah from the head to the place of BiY'A, Biyah of separation, the three worlds of Briyah, Yetzirah and Assiyah **of separation** separated from Atzilut. That means being separated from connectedness with the Creator. For Briyah, Yetzirah and Assiyah are created by above, by the Creator, so that man first does work and then gradually also will be able to cope with those powers. If the human being is directly in Atzilut, what are his merits? What forces can man build in himself? Because the whole intention of being human is to build up tremendous powers within himself, not that 'flower power'. Do you understand what I mean? It was great and it was also necessary. If you go to the right, it is as if you are completely under the influence, or something. Of course you also have to do that, but it is only right. You are in perfection, in nirvana as it were. But you should not just sit in the right without the opposite pole, in the background of the opposite pole, because that is 'wishful thinking'. You can do everything, dance, walk on the street with those slippers and half naked and all that, but it is not true reality. It is denying yourself of all good. It means having a simple life, but without the opposite, without the other side of the coin. Well, then it's nothing. A person must have both of these in themselves and then unite them, have power to

Look at physics, everything revolves around that plasma. For those two forces: first dividing something and then bringing it to unity. That's what it's about. It is said that if one were able to split one molecule of the water, it would be such a huge Only from water, ordinary water, just seawater, you can gain so much energy from it. In small amounts of water ... no oil from the world can provide so much energy. But you have to learn how to divide that. And in the Kabbalah the answer is to that. So physicists, if they would connect something in themselves, of course it's great what they do. No kabbalist can speak of physics, as they can speak about physics. They have their own kelim absolute. But if they would connect their knowledge with the eternal knowledge of Kabbalah, they would come to solutions much faster.

So there must always be two forces in the game, if that is to ensure the right formula. And that's called life. Not only to the right, not only flower power, or just left, bald reason, that is not life either. But chasadim containing a gleam of chochmah, that is life, that is the elixir of life. And every time we learn that, we have to show that we always come to the center line. And the center line is the Torah and the light chasadim containing a bit of chochmah.

So what did Adam do? He has drawn that chochmah to Briyah, Yetzirah and Assiyah, to those three worlds of separation where there are klipot. We can not say that there are unclean forces, but we call that klipot. That we do not think that in Briyah, Yetzirah and Assiyah, there are only unclean forces. No, klipot does. And under the Briyah, Yetzirah and Assiyah,

there at malchut of Assiyah, below, there are all those unclean forces. Real klipot and unclean forces that have not yet been corrected.

What did Adam do? He was in Atzilut. Also the world Briyah was in Atzilut, because then they had the power to rise together with him. For Adam was so made that he was the inner part of the worlds. And the worlds of Briyah, Yetzirah and Assiyah were the outer side, in terms of strength. So if he rises up, all the worlds also rise with him. Even now on earth, it has become different because of our sin, but if we improve our ways and our actions here on earth, everything will rise upwards. Everything is going to revive. So what did he do? For his sin it was so, that Briyah and Yetzirah and half of Assiyah were already in Atzilut, so they had already been corrected. Clearly? But only the lower part from the middle down, netzach, hod, yesod and malchut of Assiyah, which were still under the parsa, under the Atzilut. And he wanted, under the place of Briyah, Yetzirah and Assiyah, to let light chochmah penetrate to our world. With that everything would come to the gmar tikun, the final correction. Clearly? Adam wanted the light to come down to the place of Briyah, Yetzirah and Assiyah. The place, because Briyah, Yetzirah and half of Assiyah were already in Atzilut. But he could not see that Assiyah, his own Assiyah, was still under the parsa. That was his sin what he had done. And so he drew light chochmah to the place ... that's what he tells us. And every word belongs to him, I can not add anything to what he says. "He pulled it to the place of Briyah, Yetzirah and Assiyah." Do you see that? Why to that place? Here it says 'to the place', the place of Briyah, Yetzirah and Assiyah. Why? Because Briyah, Yetzirah and half of Assiyah were already in Atzilut. That is why Jehudah Ashlag says that Adam drew the light chochmah to the place of Briyah, Yetzirah and Assiyah. Their permanent place, but they were already higher. ...

"... of the world of separation" **those are under the parsa**, we know that. The reason that it was wrong is here. Namely, that under the parsa, so in the place of Briyah, Yetzirah and Assiyah, **that there are no garments of ima**, so no kelim of ima are there under the parsa. We have learned on the previous lesson and before that, that the binah is just like a female eagle, which protects her chicks. What does it mean that she does that? That to the parsa, in every 10 sfirot, shines ima/mama. And she protects the chicks against the outside forces. Which outside forces are there? From Briyah, Yetzirah and Assiyah, they can then take advantage. Clearly? Klipot or unclean forces. And he now pulled the light down under the Atzilut and there are the klipot.

What does he tell us? That under the parsa of Atzilut, there are no kelim of ima, because the kelim of ima ends above the parsa. So yesod of ima ends above the parsa. There are a lot of things here ... Just incorporate into yourself. But yesod of abba, 10 sfirot, which still draws under the parsa. Yesod of abba, in 10 sfirot, is longer than yesod of ima, which we can also see in earthly relations. The yesod of dad is longer. He then arrives completely against the yesod of Z'A. Simply, I have said it, soon we will see all those relationships. That is why it can be ... But above the parsa are only three kelim of z'a: chessed, gvurah and tiferet. And they are protected by ima and ima sits with her yesod above the parsa, she protects the higher - chessed, gvurah and tiferet. And below is netzach, hod and yesod. And in the worlds it is exactly the same, there you have before the parsa Atzilut and under the parsa are Briyah, Yetzirah and Assiyah. And no force from ima of Atzilut pulls down. There is no power of ima, no protection of yesod of ima. Protection means that she spreads / opens her wings. What are the wings? Chassadim. So under the parsa there are no wings of the eagle, of ima. And there he brought the chochmah. And the chochmah is then really something that the klipot enjoy. Because the lower you come in kelim, the stronger light / power you need to revive them. For example with oil: the rougher / coarser oil is, the more difficult, the more power you need to refine / purify it. Also with a car: when a car starts, you need the most power for

it. To launch a rocket too, you need the most power when launching a rocket. That is how it is here too.

We just continue. That is the difference, with what we are doing. Because that is actually the stumbling block. To, while you do not understand, or half understand, that it is a bit slumbry / blurred and at the same time go forward that way. Not by your head, not by understanding something, but picking up a little every time. Here a bit and then there again a bit, step by step, learning that way. Because the spiritual is not something that we can get within ourselves and say it is mine. It is knowledge that is not ... And that is why it is the stumbling block. Clearly? That is why one can not understand that, one tries to understand that, but that does not work. That way, we're going to do a bit of comparisons and we'll see that it's ... And that has to come to you naturally, through work on yourself, through comprehension. That is why they learn something for decades, according to the books of Cordovero, for example, and then they learn that for another ten years and they know a lot, but they do not go a millimeter further to the Creator. And after 30 years even less, if one learns according to Cordovero for example, that is the predecessor of Ari. It is great, but it is seen from lights and not seen from man, from the reflection of light from man. Only it was given to Ari. So with all Kabbalah from before Ari it is impossible to purify and build yourself. Impossible. Zohar and Ari and nothing else exists. And Yehudah who explains it to us.

And Torah is the same, Torah is Kabbalah. Look, how my people learn is something else. They only learn it for this world. But the Torah and Kabbalah, and the Zohar, that is the same. Only with a different language. Without the Zohar, there is absolutely no way to connect with the real world. And how can we then come into contact with the true world where everything comes from? Where all blessing comes from and all life. How can we then come out of it without efforts and without inner calamities? Can I become an adult human being without suffering? Or physically? Also not. It is a matter of containment, making yourself receptive and then trying to contain it again. If I do not contain it, then I must have the same attitude, love the Creator, whether I understand or do not understand. It is a special attitude for the spiritual, and therefore one does not get further, not a millimeter.

All these things for example from Cordovero's school and also his promoter in the West, Z'ev ben Shimon haLevi, Warren Kenton, an Englishman and he is absolutely no Kabbalist, has nothing to do with Kabbalah this man. How can you learn from someone who ... It is just like 'the best mates are on shore'. He too is absolutely not a kabbalist, he writes about Kabbalah. A critic, who writes criticism about plays and films, can he make a film himself? He can write about films. So also this Halevi. And the whole of Europe tasted a lot of it. Why? Not that he is a wrong person. He is a very intellectual man. The stumbling block is to pierce that intellectual in people. And whoever is based on the intellectual, that is the stone in the heart, that is the intellectual of man, something that does not exist in true reality, but man builds it up through all kinds of structure, superstructure, etc. etc. There you do not get through, that does not give you any rescue. He too, this Englishman Z'ev ben Shimon Halevi has written a huge number of books. Many, especially in Europe and also of my people, follow him, who learn that. Why? Everything that is intellectual seems to have power and it gives prestige. And besides, when man learns intellectual things, he feels himself 'great, super'. He feels that he is relevant.

And I always tell you: Make yourself nothing. Say you are absolutely unable to do anything. Which intellectual man could accept that? Go to your yesod. Which yesod? They do not know what their yesod is, they do what they want with yesod, but only with their heads. The head is important to them, he talks about the spiritual. And this Z'ev ben Shimon HaLevi, across Europe, those people who really tried to learn something, they read his books. He has written many books, a very intelligent man, a very honest man, but absolutely not a millimeter of

kabbalist, for no millimeter a professing kabbalist. He can write about that and that is why he, rightly, opted for Cordovero, for Ramak. He was only two years older than Ari when he died, Cordovero. He had only become about 40 years old. His method is absolutely inaccessible and can not help man to free himself or to move in the direction of liberation. Why? He only writes about lights. When I go to study what he has written, I am full of my wish to receive for myself, in my ego, and then I learn about those lights, how that is all arranged, the Creator's building. Does it help me? We have said that you must empty your heart first and that you must have intentions and then you must deepen yesod, etc. They know absolutely nothing about it. That is the same as, for example, the Dutch, which I gave a lecture to. Do they know about it? Absolutely, it does not interest them. Although, they may be even more sincere than those followers of that HaLevi, for they are still trying to penetrate something that is mystical in their eyes. Also with the head, but they still want something. While that can not help.

All those books, he has written so many books, 30 or I do not know how many books. I have all the books of Rabbi Moshe Cordovero, he is a great ... but I have not even put them in our library, because it does not help man and I only give Kabbalah. Kabbalah is only to help. He wrote, for example, a whole commentary, 800 pages, A4 pages, from Zohar. Great, but it definitely does not help. It is Kabbalah, but Kabbalah not from the kelim, from reflected light. We can only receive light from the reflected light. And not birds in the air, watch and count, those birds in the air. Because what do you have? Anyone who learns according to that method will expect the same condemnation, as of him and of that other person.

When Cordovero heard what Ari had said, the first few lessons, he was amazed. He already saw that his time was over. He had to do that, but his life was no longer necessary. And after two years he had already died, because it was no longer necessary. And he immediately surrendered to him. He also said that Ari is the divine man. And in Ari there is absolutely nothing intellectual, it is above all intellectual matters.

Also what we learn, Zohar and Ari, that is the same only in a different way. Nothing exists, so just half sleepy, but on the inside a light should burn with you. The night light must always burn with you from the inside. You have to watch from within, but not in the way that you control yourself. It is waking and at the same time fully surrender yourself to the right. But always surrender in the background of complete concentration. On the one hand there is absolute concentration, where all your powers are only directed towards those redemptive actions, those redemptive intentions. On the other side you go to the right. You have to do this regularly. And in the right you are in fact like a cow that is grazing in the pasture. That is how you have to position yourself, like a cow. And not thinking, nothing intellectual and then it goes It has to happen to you and not that you control / dominate the intellectual. Because that is what they do, only with their head.

I saw in a book how they all learn with all those drawings. A book must be pure, a person has to struggle through it himself and little or no drawings. But they are completely full of drawings.

How can you empty your heart when you are intellectually involved with the spiritual? Only damnation comes from that. And I know about learning ... I've given up everything. You must come above all learning and surrender. Absolutely empty yourself. Empty of strange thoughts, nothing but the pure power of the Creator. And that is just like an appeasing power, soft. And that softness can pierce everything. Diamonds, everything it can pierce, that gentle power of the Creator. And that is already in the human being and then you can reach such a high frequency / wavelength ... an ever higher frequency in yourself of the light. You can already reflect, where from the top to your reflected light - your very high frequency of

reflected light - the coming light, direct light comes. And that breaks up in yourself everything, all your intellect, everything. You must let all your resistance break.

How can you let your resistance break with your intellectual study of Cordovero, or let alone that Englishman who responded to the needs of the Westerners. The Westerners only want to understand with the head. So he has converted the books of Cordovero into a beautiful, descriptive, edited language, etc. I do not say that it is wrong, everything is good. Then man must come to Man is in danger, time is important, the aspect is time. They are learning ten years, twenty years ... Someone came to me and he said he'd been learning Cordovero for 30 years. I said I could see that. He said, "How?" I said, "You stayed the same as you were, you got worse." I just said it in a good way, that I can see it, but it might be better to play football. All those books, Cordovero, had never done that. Those books are full of all those pictures. I tremble when I have to draw something, because I'm afraid you will see my drawings instead of the forces behind them. Be very careful with that. Just deal with yourself. I do not say 'follow me', but your own kelim, your own perfection. Nobody tells you, follow him, or follow him; only that is the right way, there is nothing else.

Also Yeshua/Jesus did not say that a man should be a Christian. Moshe also did not say that people should experience Judaism. These were a few individuals who had achieved their own perfection. Moshe could also have endured the ultimate suffering. If you can not bear suffering, how do you come to the creative powers within yourself. If you can not bear that ..., you have to endure all din. There are two types of dinim that we must endure. I do not yet have the strength to pronounce it, but one type of din is left line, that is when it is the holy din, that means, just severity. You have to bear that. How else can it be, how can someone come to his perfection if he can not bear those things when he is still sensual?

Clearly? So endure. Suffering is absolutely necessary. You must not search for it, but ... Suffering means that you can get through your flesh, through all your earthly needs. You do things that are necessary, strictly necessary. But due to suffering you will dig deeper into your yesod. Then you push through the most rough parts of yourself, just by yesod. By yesod you will then generate that direct light. The deeper in yesod, the higher reflected light you can do and the stronger light you can let descend on yourself. And that will break everything down in you, all your resistance. You do not come to heaven without breaking resistance, you do not experience the true reality and we remain sensual, here on earth, you have to come again and again, with all the misery.

So experience suffering, not fleeing from suffering. Moshe experienced extreme pain, he did not flee from suffering. Moshe, tête á tête he spoke with the Creator. That is why it is also written about him that he is the greatest prophet. What the greatest prophet is, we can talk about that another time. But tête à tête he could see the Creator, not in his sleep, not in visions, not in ecstasy, but in everyday life he could experience that. A person can only do that if he takes every suffering for granted. Suffering, the feeling of suffering. Just like the teeth that are going to hurt a child and that he has to endure. He cries, but you do not have to cry, you have to with joy take granted every form of hurt, then you will grow. Remember that very well. Without it, you can learn all the books of the world for 50 years, but nothing comes of it. And therefore, as you here, learning Zohar... you do not understand anything and then a little bit and a little And yet being receptive to that and having all the confidence in it that you build up within yourself. And what we are learning now also deepens your yesod. That is the Zohar, which has the power to deepen your yesod. And also Ari, basically everything we learn here.

We go on. So the ima can not spread her wings down, to under the parsa, in the Briyah, Yetzirah and Assiyah, there is no protection.

אלא בחינת מלכות המצומצמת, שה'ס הפרסא שתחת האצילות ששם ומדת עתה ה'ת דצמצום א', ומסיימת האורות דאצילות, שלא יתפשטו ממנה ולמטה.
so there is under the parsa the malchut that has limited itself, that is the secret of the parsa / the dividing line that is under the Atzilut up to there the light chochmah was allowed to penetrate and not further **that there is now the lower hey** ה'ת the lower ה of the name of יהוה **of the tzimtzum alef** who is now where the parsa is, so first at tzimtzum alef there only malchut was limited and nine sfirot could receive the light. But in the second restriction, there the four sfirot rose up. So that is a restriction of actually the stage of binah, but then there comes the malchut under the parsa **and that ends** that malchut, from that first tzimtzum **the lights of Atzilut**, so up to the parsa come the lights of Atzilut and after that no more **so that they** the lights of Atzilut **would not spread from her** from Atzilut **and down**.

וע'י זה, שהמשיך השפע למטה מפרסא דאצילות אתרשים פשע בנוקבא, שה'ס בא הנחש על חוה והטיל בה זוהמא, שבת קמ'ו אשר זוהמא זו לא תתוקן אלא בגמר התיקון בסו'ה בלע המות לנצח ומחה אדני ה' דמעה מעל כל פנים.

And thus / by the fact, that he Adam thus **drew abundance of light down from the parsa of the Atzilut** that is what he did. Under the parsa of Atzilut he drew it, where the light should not come down. He pulled it down to below the Atzilut **was carved into the nukwa pesha/criminal sin**, because he had pulled it through. Because the intention was What did the Creator want? That he would wait and wait still means doing work and of course experiencing suffering. Waiting so long for the light to come from Shabbat - that is also a concept - in which his base, his feet and his legs, which are Assiyah, would also come to Atzilut, then the unclean forces would no longer be able to suck. Clearly? But he did not do it. He has pulled down the light chochmah and his feet, or his legs, were still there. And those legs were still within the world of Assiyah. So Adam was placed in the worlds, in Briyah, Yetzirah and Assiyah. And then there were two ascents of light from above. And that all came to Atzilut. He came together with those worlds. And a piece of Assiyah remained below, the lower half of Assiyah, and his feet stood there, according to forces. And in that he had pulled down light chochmah and that was his sin. As a result, the light came into contact with the place where the klipot were still. And that was sin. So all the unclean came in the nukwa and that is Chavah. All the unclean came thereby and thus the world got death. Death means that his deed caused death. Death means that the light came into contact with the worlds of Briyah, Yetzirah and Assiyah, where there was no correction yet. They have brought death to the world. And what we do is correction, back again, not only to restore that we become like Adam ... On the one hand, but on the other hand there is added value.

Humanity comes after the correction with enormous powers, which they will build up in themselves, humanity and man himself. Because we come to the Atzilut after 6,000 years of corrections we come with those two lines, the right and left lines ... both are then processed. Also the left line is then processed, also suffering is worn then. While Adam had not had any suffering yet. He should have worked in what we call Paradise. He had to work there in the Garden, which means that he was at the Tree of Life, that he had to plow it a bit and other things. Spiritually he had to do that, but it was not the work that we do. He had never imagined such a work. Everything was in him, but what we do, our work is ... That's why Yeshua / Jesus also said, 'you will be able to do much greater miracles'. And that is what we do now too, that we are capable of doing even greater miracles. What does bigger wonders mean? That we have a powerful left line, a huge egoism in ourselves. And that we always overcome, try to do work. Although we are unable to do anything ourselves by our own powers, we choose to do the will of the higher. Well for that you have already to....

The fact that you already have the strength to sit in this lesson, although you do not understand much, does not matter, but that you prefer, for whatever reason ... you also do not know why you do that. To do that gigantic work, which is actually unthinkable for the mass man. Actually

revival from the dead during your life, that is something special. So we are really evoking a wonderful miracle. It is not for us to see the effect of this. But the real wonders not someone who is just going to heal for a moment, just shows a blind man. We let millions of people open their eyes. With every victory you do, every small victory over the bad principle in yourself, you are already seeing millions of souls. Not only those who now live, but also those who lived in the past. We also provide for those who lived. We also make corrections for those who have lived etc. Clearly? That is what we do.

So by his sin in the nukwa, the malchut as it were, sin was notched. We will see what it all is **and that is the secret** what is in the Torah **came the serpent** what we are talking about there the Torah talks in terms of: 'there came the serpent' **above Chavah** there is not 'till' Chavah but 'above' Chavah. Every word he uses She, as it were, has drawn sin to herself, **and has sown the dirt in her** as it were.

One more time: so he has pulled the light down, light chochmah. There was no power below to receive that light chochmah. There was no kelim for that yet. Nothing disappears in the spiritual, of course light goes directly back, but the taste...., the light was of course a flash, was enough to give that sitra achra / unclean power, lasting strength. Look, once you eat something in your life, you will never forget that. Maybe you will never get that served again, but you've tasted it, it always stays with you. So it was here, there was light and in it came chochmah, a tremendous purifying power. And because he could not discount it in his legs, because his legs were not yet ready, they were still in Briyah. So who would use it? The klipot. And they built enormous powers through it, they built up four worlds there, Atzilut, Briyah, Yetzirah, and Assiyah of unclean forces, from the klipot. Not the full Atzilut, half approximately, up to z'a, above there can not be any damage. Anyway, we also have to learn there. And that sitra achra, what he calls snake, that has to her, the woman, the nukwa ...

Why was she soiled and not Adam? Adam and Chavah were produced by z'a and malchut from Atzilut. Adam was the merkawa, the chariot, carrier of the power of z'a. And she was the bearer of the power of malchut. So he had pulled it down and that came to her. If he had done that well, had waited for the whole Assiyah to come to Atzilut, then that would all benefit malchut of Atzilut, to the holy malchut. Clearly? The malchut of Atzilut would then take three steps down, to Briyah, Yetzirah and Assiyah and everything would have come to full gmar tikun. Clearly? Atzilut would then sink to this world and then all worlds would be Atzilut, as it were. But he did not, he pulled it down and she, the malchut of the pure powers could not receive it. He was the bearer of Atzilut and actually Malchut of Atzilut should receive it from him. But because it came under in the Briyah, Yetzirah and Assiyah, in the three worlds of separation that was not possible. And who did he feed? He then fed the malchut of the unclean forces. It then goes to the malchut of unclean forces. He does not write it yet, but it is exactly the same. So he gave that light, the power to the malchut of the unclean forces. We know that this is called Lilith. And she the malchut of unclean forces, that is the nachash, the serpent. Do we now know how the snake came?

Adam has therefore extended the power of light chochmah downwards. And he was the bearer of z'a, the power of z'a. He should have passed that on to malchut of pure powers. But since he did not, because he still could not, because he had no gadlut yet. Clearly? If his entire partzuf were to stand in Atzilut, that would work. If he would stand in Atzilut, together with his feet, he would succeed. Why? Then he has all those 10 sfirot. Then he could pass it on to malchut from Atzilut. And via malchut of Atzilut it would all go to Briyah, Yetzirah and Assiyah and to the souls. Clearly? But because he did not have gadlut, he did not have 10 sfirot. He did have the most in Atzilut, but his lower, Assiyah was not in Atzilut. That is why he could not extend the absolute light of yechidah down. And who has benefited from that? The malchut of unclean forces, and that has received all instead of the matronitas, as Zohar puts it, the true princesses of the king. Z'a is the king and his queen, his matronitas is then the real one, the true malchut where all the good

comes from. But now, the queen of the unclean power gets that. And she had passed it on to everyone else under it. Chavah is the bearer of the power of malchut, so Chavah also had to feed on malchut from pure forces. Then there would be no death in our world. But because Adam - who of course has caused that - then the malchut of unclean forces... Chavah who gets presented from that unclean power. She gets all...

And that is why it is written here, every word he writes gives us hints.

Look what he says, he gives a hint "that the snake came above Chavah" from above, just as the malchut of Atzilut there is also located the malchut of the unclean forces. And the serpent shone on that Chavah. And that Chavah had taken the light of that unclean malchut. And of course she had absorbed those unclean thoughts, unclean feelings, impure desires, and of course death came into the world "and he" the serpent, the malchut of unclean forces "has given to her uncleanness" **and this garbage/uncleanness will not be corrected other than in the gmar hatikun/the final correction, ie after 6000 years of the correction**, with the arrival of the power of the Mashiach. He will then tell us what the power of the Mashiach is. For we have learned that after the second restriction we can not receive the light of keter and chochmah, until the gmar tikun. And that is why it is not so that the letter pe can bring absolute deliverance. **as it is written that** in the gmar hatikun, the final correction **death is swallowed up forever** that means resolved. Death is no longer there. Every word is important. That means that Atzilut came all the way to our world **and the Creator has erased the tear from every face**. that is in the Prophets, in Isaiah. Without Kabbalah these words are absolutely incomprehensible. What does it mean that the Creator will dry up / wipe the tears of every face? How is that possible? We shall see that, he will explain it to us.

כי החסרון של המוחין דאו"א הפנימים שנגנזו

For the shortage of mochin lights of the inner abba we ima which became hidden In the world Nekudim were in the head partzufim: keter and aw'i. And the whole world Nekudim was broken, there was still something left. But now in the world of Atzilut the aw'i of Nekudim and keter of Nekudim became hidden in the head of Atik. We will learn all that, how that goes on. Hidden, to never let such a thing as the breaking of kelim take place again. How were they hidden? In Atik we have the first three sfirot: keter, chochmah and binah of Atik, who are hidden. There is hidden that aw'i of the world Nekudim and keter of Nekudim. From aw'i of Nekudim who are hidden in the Atik, there will come out light chochmah with the coming of the Mashiach, which is hidden in Arich Anpin of Atzilut. Aw'i who were hidden there, those two, who will cause the light to sink to Briyah and Yetzirah. Those aw'i who are hidden, that is chochmah and binah of Atik of Atzilut. Just listen ... And through that comes light from chochmah when the Mashiach comes.

What is the Mashiach? What is the power of the Messiah? That is the light of chochmah of Arich Anpin and not something else. Of course there comes a power in a man, because everything has to agree, as above so below. Two worlds will be corrected there - Briyah and Yetzirah. And then there is one left, the light of Yechidah, unity, remains and that comes as the very last in the 10,000th year, when also the Assiyah, the most difficult world and our world will be corrected with that Yechidah. And then the feet of the Mashiach will come to stand on the Mount of Olives. Thus it is written that the feet of the Mashiach / Messiah will be placed on the Mount of Olives. That means that Atzilut Now the feet of the Mashiach are actually still on the parsa. And then the Briyah will be corrected and then Yetzirah and then Assiyah and then his feet will stand on the Mount of Olives. Then the s'a is swallowed up.

Also look at the creation of the worlds Briyah, Yetzirah and Assiyah, there is already shortage. What we said earlier that the unclean forces are under the malchut of Assiyah ... In the time we are talking about, Briyah, Yetzirah and Assiyah were already very high. Briyah and Yetzirah were already in Atzilut, through rises of light. And the upper part of Assiyah, so Assiyah from the head to the middle, also stood in Atzilut. So that was also corrected. Only the bottom four sfirot of Assiyah those were still in the Briyah and at the bottom everything was empty. So everything was corrected except that. But where was then still shortage at that moment? You always have to look where a klipah is located, where there is a shortage. And then you will see it. Sometimes it can be here and then it can be there, depending on what condition you speak. Now it is so, that after the sin of Adam ... If we speak of before the sin that he had committed, then all the worlds were the way I had told you now. But after the sin everything fell down again. So everything from Briyah, Yetzirah stood where they stand now. And thus, as I have told ... After his sin - and you have to reckon with that - four worlds were built up of unclean forces. Clearly? Four worlds were built after his sin. So the whole Atzilut ... but that Atzilut did not completely match the pure powers, but that does not matter. And where is the snake of impure forces now? Just like the malchut of Atzilut of pure forces, it stands at malchut of unclean forces.

How the unclean forces are set up, that is something else, I do not want to go into that too much now. But the arrangement of the worlds, the subordination, high, low, with unclean forces is of course different. How else? The pure forces, how are they built up? Whoever is higher also has greater powers, is closer to the Creator etc. Arich anpin is higher than abba we ima, etc. it goes from top to bottom. And now with the unclean forces, who is more unclean, who is lower or higher on the scale? Of course lower. Think deeply. The lower you come on that scale of the five sfirot of the unclean forces, the coarser it is and the more shortages there are. Where is the keter of unclean forces? Malchut from Atzilut, for example, also has exactly the same structure, but vice versa. So where Assiyah is of pure powers, so there is the keter of unclean forces. The lower in the sacred, the higher of course in the unclean power, for there is more shortage. Where there are more shortages, there is more power of uncleanness. Now try to see for yourself how it all is, where the snake is, etc. But we will get to it in its own place, because otherwise we will deviate from the subject.

Does anyone have a question? "Yes. Adam brought the chochmah down. The verb for that is limshoch, which is the same as Mashiach, but which side brings the Mashiach down, because he also brings down a force".

Look, what he asks is that mashiach comes from the verb limshoch/pull/attract. And here it is, that he says about Adam that he also drew, the same verb as Mashiach, the chochmah to under ... Look, actually chochmah should indeed be attracted, down. There is nothing wrong with that attracting, only it must be done legitimately. Attracting chochmah must be done, to Briyah, Yetzirah and Assiyah, but not as he did, he did so through the left line, but not through the middle line. And under the parsa, so in Briyah, Yetzirah and Assiyah, the light chochmah can not be experienced without chasadim. And via the left line means that it is attracted via binah and binah has received chochmah. And that is also the problem: how is the light chochmah then in the left line? Because we always speak that light chochmah is in the right line, chasadim are always in the right line and gvurot are in the left line. But the question was ... Do you still remember the question? Why do we say that chochmah is in the left line? Chochmah is still in the right line? That is the whole problem of that letter pe. As He says, the world can not be created by you. Why not? It is chochmah on the left, but that is chochmah of the binah, therefore it is left. Why do we always talk about the chochmah in the left-hand line? It is not the chochmah of the arich anpin, the true chochmah, which always comes via the right line. Chochmah actually always comes from

the right line. In the head of the right line it is chochmah and in the body of the right line is the chasadim. Clearly? But we speak in the left line about chochmah ...

What do we mean by the chochmah in the left line? That the binah pulls up her base. She makes a full partzuf of 10 sfirot, which then returns to the arich anpin, and that connects itself with the chochmah, but the chochmah of binah. So she pulls it down, that's why it's through the left line. And that is then chochmah that under the parsa ... Briyah, Yetzirah and Assiyah can not handle that, can not experience that. It is a cutting something, because above the parsa Why can pure chochmah be perceived above the parsa and not under the parsa? We have learned that above is always mama, ima, eagle, who always watches above. You always have enough chasadim above. Aw! I have enough chasadim. So above the parsa there is enough chasadim, there it is not necessary. There is enough chasadim, there is always chochmah, there they do not suffer from chasadim shortage. But when that Adam, pulling it down the left line, that chochmah to that poor one, down, to Briyah, Yetzirah and Assiyah ... That malchut who is hungry for chochmah, but who can not receive chochmah without casing, because she needs sheathing of chasadim, then she can experience that.

We must do that regularly, not only after the coming of the Messiah. We correct that every day. We must not do as he has done and like others who do so that way. That is sinning what he had done. And many sins are like his. What should we do? We have to do just like Mashiach will do, but only we do not have the power of what he has. What do we have to do, to avoid that, how should we do that we can downwards...? The whole intention is to limshoch/pull/attract, just like Mashiach, under the parsa. Clearly? Otherwise we have two kingdoms in ourselves - above and below the parsa. That is not possible, then we can not come to unity. Then we have above the parsa יה and under the parsa ׀ה, that is not good. יה has and ׀ה has not, then we have no unity of יהוה, then we can not accomplish anything either. Clearly?

How should we do that, how is the road? The road is then not to pull the chochmah from top to bottom as Adam did, pull down the left line directly, because there is nothing but misery, we can not experience that. But the intention is like this: first we have to from below - because we are downstairs - raise ma'n, have desire to get above the parsa. Desire to come to binah, to giving. Clearly? Then we come as an embryo, qua force, above the parsa. And above the parsa we already have mum, eagle for us. Then we are called chick, newborn chick of that eagle. Clear that above the parsa is mommy and there is no mum under the parsa? Only wretches who only want from me and I am still weak, I am not yet out of the blue and everywhere ... they want me. Look, if a little chick somewhere in a canal or somewhere in a stream, then immediately catch ... I also saw it with my wife, then we walked somewhere and there was a heron. And then there were coots or a duck or something, and there was a little one. And I saw that heron bite and the chick was gone immediately, one less. How did that happen? He was gone for a moment, he was under the parsa. And those others, who were next to mommy, were of exactly the same age. They were just like that one. But they stayed well, enjoying themselves with the mommy and that heron did not dare to tackle them. Clearly?

We must do exactly the same. We are surrounded by unclean forces, everywhere are unclean forces. We must first make an effort to come up above the parsa. There we have protection from that eagle and we come there as eggs and then there comes a chick, etc., she will protect us until we receive strength, spiritually. What should we do further? First there are some feathers with us, we become stronger. And then we're going to cause that mom and dad ... they stay together until we're big. With those chicks, that dad is still there until they mature. And then daddy says: 'Okay now it's enough'. And then he goes on again, on a world tour, through the ocean. That's the way it is here too, we stay with mama until we get wings, we become stronger and we always cause ... we always open that mouth and squeak. They squeal all day, mom can not handle it.

Because every time mum hears that squeak, then mum goes diving again, picks up something again and brings it to the mouth of the little one. We are going to do it that way, until we have the strength ... We will learn that. And then we are going to cause that. We must have a small condition. First an egg and then come out, until we become a big chick, who is already ready to become independent, to return to the big sea under the parsa. Because the whole intention is not always to stay with mom.

The whole intention of the whole universe is to become an adult. However dangerous, he always wants to go back and build his own nest. We must also do that. Above the parsa we already got enough powers from mommy, the eagle, etc. And now we have to cause the zivug between dad and mommy, such a zivug - it depends of course on our strength - that we then cause the third line between them . When we are only small, come up, we have two powers, mom and dad. Dad wants that and Mom that. They do something for us, but then we have to bring up such a power that mom and dad also make their own center line together, that is binah. They make the middle line and then they give their three lines to me. And their three lines, right, left and middle of mom and dad, I caused them. The lower has caused that, and everything that a lower causes to a higher one, that gives the higher to the lower. That is the law of the universe, we must also learn that. Everything that we cause at a higher, something good, we get that back. And if we cause something miserable, we must of course also count on a sulfur rain, because we caused it from below. And if we cause good, dad and mom make zivug and through the middle line we get all three lines from above.

How do we arrive at three lines under the parsa? We get that from mom and dad. And then that z'a, my desire, that was above the parsa, which obtains from them all of course not exactly the same, but to a lesser extent, but all three. I get those three and then I go down the middle line - not like Adam did via the left line. Clearly? Enriched by mom and dad and the middle line. And who is the middle line? Who is involved in the birth of man? Dad, mama, and who gives the soul? The creator. Clearly? So I have three lines from above. I have the seed from abba / dad. From the mother, binah, the eagle, mama, I have the body. And the center line is the Creator, the power of the Creator that is between them. I draw those three forces to myself. And with those three I am able to already go in the big sea. Then I pull it with those three through the center line down under the parsa. I could therefore go under the parsa. to Briyah, Yetzirah and Assiyah. That is the way of correction what we do.

Okay, the snake stays to a certain extent. The real light chochmah and light of keter, so light Chaya and light Yechidah, from Atzilut we can not receive until the gmar tikun, until the arrival of the Mashiach. But we can do all those corrections. 6000 years we can receive chochmah from the binah; or what is the same, we can receive the light of the six lower sfirot of chochmah. So wa'k, the six lower sfirot, of chochmah, the true chochmah, we can receive. What we can not receive before the arrival of the Mashiach is ga'r, the first three of the light chochmah. But we can receive the lower six of chochmah, we can do that through the middle line. That is the work as the Mashiach does and with that we also look like the Mashiach. Clearly? That is what we have to do every day and that is how we awaken the power of the Mashiach. He then comes faster, when we do that kind of work ourselves.

Lesson 47

We do not start where we stopped at the previous lesson, but a bit earlier. That is a good place to start. Softly, gently, step by step. There are many variables here, I think I have to draw a lot today, but we make something of it. A little bit of work today, a bit of sweating, sweating in the kabbalah, that's very well sweating. A little bit we will draw together and talk about what we will draw, a bit of a retrospective of the past and the system of the universe. Because there are many things that we simply have to be able to push through globally. The real structural things about the worlds, etc., we will all learn very carefully and extended in Tes, Talmud Esser haSfirot. But here globally, only what we need. But it is also not small.

So he was talking about Adam's sin, that he drew the light from the left, under the parsa of Atzilut

וע"י זה, שהמשיך השפע למטה מפרסא דאצילות אתרשים פשע בנוקבא, שה"ס בא הנחש על חוה והטיל בה זוהמא, שבת קמ"ו אשר זוהמא זו לא תתוקן אלא בגמר התיקון בסו"ה בלע המות לנצח ומחה אדני ה' דמעה מעל כל פנים. ישעיה כ"ה כי החסרון של המוחין דאו"א הפנימים שנגנזו, נק' בשם דמעות, שה"ס ב' דמעות שמוריד ה' לים הגדול, שהן כנגד ב' עינין, חו"ב אלו הפנימיים, שנגנזו ואינם.

And by the fact that he drew the abundance/light down from the parsa of the Atzilut was written down/carved as it were **crime in the nukvah**, many questions come up **that that is the secret of 'came the snake to Chavah' and he has inlaid in her impurity/dirt, this dirt/uncleanness will not be repaired/corrected except/otherwise than in the final correction** when the whole humanity, the whole universe comes to its final correction. Not the personal correction, but the general correction **in the secret of the verse** from the Torah, that is from Isaiah. Zechariah also wrote something like that, but in a different way, Isaiah was a great prophet, one of the greatest. **gobbled up/absorbed is death forever** that will happen when the gmar tikun will take place, then the death will cease to exist **and will wipe Adni Hashem** thus these two names that will wipe away **the tear of every face**. How can you understand that? The Torah does not speak wordly, or symbolically, absolutely not, if it speaks of tears, then there must be something why this word is used. It is not a beautiful language or literature, not something that is beautiful.

[Student: sweep away?] Sweep away, yes, it's something like sweeping away, indeed. Wiping away is something else. Sweep away, indeed. Dry, maybe. Yet here is the word 'macha', just like what I would do on the board. [Student: erase] Very good, erase! **of each face**. And now it becomes important **Because the shortage** the lack of effect. So here comes something I tried to explain, but it was a little vague. I hope we can figure out something important for us tonight. By which we do not come through it, but still learn a lot from the doctrine itself. Baal haSulam will explain to us what tears those are and what that means **of the mochin of the inner abba ve ima, which are hidden is called in the name of tears**, abba and ima are two and they were hidden. And that is called tears. Tears come from two eyes, two tears as it were, from two eyes, because abba ve ima are not here. The inner dad and mum are not there, they are hidden. The real, the true av'i are hidden, and what we use in the world of Atzilut those are abba and ima, but I would not say stepmother and stepfather. I would not want to say that so, because they are absolutely healing for us. But still not the av'i who can take us to the gmar tikun.

The av'i who are in the Atzilut can deliver us full correction, but in the manner of before the coming of the Messiah. And when the Messiah comes, then those av'i appear, the forces of the inner av'i, they come out of it. And before the Messiah is there, those av'i are missing.

And the av'i are chochmah and binah. Chochmah and binah are called av'i. Chochmah is eyes and av'i ... they come from the eyes. And if av'i, eyes, can not manifest, then the tears come. It is exactly the same in humans. Normally man can not cry. I mean, if man from inside could use all of his powers well. And does not bring himself to it, does not go too far, that he suddenly has to cry, because then it is already too late. When a person cries, it means that it is already too late, that he, inwardly, has not prepared himself properly, to cope with the blow or whatever. And then the tears come. The tears come to the people in exactly the same way as in the spiritual, that is exactly the same. They only come because he could not use that av'i, his own. Because first you have to come to av'i, we have always said that, first come to binah. And then, you start looking at your situation, then you do not have to shed tears. Then you can see at the av'i, then man does not have to shed tears.

But why are the tears? It is that he has not yet been able to do that ..., that suddenly is something beyond his ability, too many emotions or too much something. And if it's too much ... too much, too big a deficit. And then it can no longer be taken care of by his system and then it goes through the eyes, from the outside. Instead of inside, it goes outside. Going out because it is redundant. But in principle, crying is of course only reserved for children. A child can not deal with himself. He does not know how to find a balance. And he wants to have something, always have. And that way he sees that he can get something done. Then he makes himself pathetic, etc. And others will help him. But an adult person must absolutely ... On the other hand, it can be We see that great prophets had cried and they say it is all transmissive, I do not believe that. I believe that it is possible. I met myself once, after the lecture at the Rosicrucians ... I had a lecture there about love and solidarity. I had so many powers For the first time in my life I have experienced that I made union with the whole world inside. And that was something I have never experienced before. And I have not cried, of course. But after the lecture, I sat like that and I made my eyes dry with a handkerchief, or something. And I was actually overwhelmed with something like tears of fulfillment. I had not cried, of course. But tears just went out of itself, of fulfillment, because I had made that union inside, whatever those others had felt. And absolutely it was a union. A lot of correction came into the world on Saturday, May 6th. But there was so much for me that I was not resistant to it. It was a few minutes that I ... I could not hold it. It was above my powers. Why? It was a certain union, which I longed for a lot and I could not bring it about. And here it was a hit and it might be because it was too much accumulated. And that's a bit of what he says, we can see that too.

So he says that those internal abba ve ima are called tears **that is the secret of two tears that HaShem HaVaYaH did fall into the great sea**, so it is written somewhere, that HaVaYaH who let it fall into the big sea. There are a lot of variables, a lot of things that we have to look at, what we can do **that they** those two tears **stand in front of** indicating **those eyes** eyes, tears, they are all connected. If man can see then he does not have to cry, if man does not see from within with his chochmah, with his wisdom, because eyes are wisdom, then it is a shortage. And lack of inner vision must be compensated by tears. He does not see it but wisdom does exist. If he were to face wisdom at that moment, there would be no tears **chochmah and binah** those eyes are chochmah and binah, they are always two eyes **those are the inner ones**, the internal abba and ima, where hopefully tonight we will have a certain clarity, talk a little bit about it **which were hidden and they are not there**. because all 6,000 years there is no manifestation of that true internal av'i. Because everything consists of internal and external, there is nothing in the world that does not have an internal and an external part. You always have to keep an eye on that everything has an internal side and an outward side. If man presents himself, then you always have to ... I do not say that you have

to take everything he does with a grain of salt, but always you must know that there are many layers of internal and external in humans. Internal, external, internal, external ... So what you see of him ... internally, what deeper of him, he does not show that.

כי עינים ה"ס חו"ב, ודמעות הן בחינת חסרון שבהם, מפח הזוהמא שנתערבה ונדמעה ע"י חטא עצה"ד, וזה גרם החורבן של ב' מקדשין. (עי' זוהר בראשית א' אות רנ"ד)

For eyes that is the secret of chochmah and binah, if we look at a partzuf, each partzuf, then we have chochmah and binah in the head. Also in man. Eyes are the view ..., in the eyes is as it were also wisdom, from inside. And not keter, keter is the skull in which the chochmah and binah sit. Also in terms of strength keter actually never belongs to the partzuf. Keter is an aura, an aura around and in it there are chochmah and binah. As a kind of cloud in which chochmah and binah are present and at the bottom is also daat **and tears** he says to us **is the aspect of deficiency in them**, deficit in chochmah and binah. And because we live in the world that needs correction, our world ... Every one of us, that is the world. So who is the world? You are the world, everyone has in himself the world, absolutely the world, in mini. We have to see that something exists that is perfect, that you go to that perfection and the lack of it. Similarly, chochmah and binah always exist in us. But there is also a shortage of our corrections, that we do not yet face that chochmah and binah. And that is why we pour tears, or a feeling inside that we pour tears, everything comes only because of our shortage. That is not bad. So if we have an unpleasant feeling inside, that we do not have that unity, merging with the Creator, then it is up to us. Then you really have to tell yourself honestly at that moment: "I fall short in my relationship with the Source of Life". Does not matter, you should not let yourself be discouraged by that. But then you have to be honest, that if you are sad or drop tears, or all sorts of other things, that you show to yourself that you are failing. But it is good if you fail, it would be great if you then, but then you also have to see that it can be changed. And that it can be an expression of denial of the justice of the Governance of the Creator. So if you are going to let tears go, then you have to see directly to who or for whom. For who am I standing now? For the situation that is now there, that I do not feel well, or something else. Or am I for the Creator? If I stand before the Creator, what are my tears? Always relate for whom you do. And then you will see that all your tears will dry out with you. And when your tears will all dry out - I mean in a good way, not on a cold - Then that means, because there is no reason to have tears. The fact that I let tears go with me is also due to my imperfection. All right? We have to see everything.

What he says is that the tears are an expression of shortage, a shortage of chochmah and binah. They are always there, but in your correction there is a shortage **by virtue of / because of the dirt** that impurity **that was mixed** by that Chavah and Adam **and which then became tears by means of the sin of the Tree of Knowledge/etz hadaat**, We would absolutely not know of tears of course, Adam brought us first those tears etc. etc. That's why we feel a little pathetic and that while man is absolutely placed high, spiritual. Higher than the angels. Angels are very close to the Creator. On the one hand they are much closer to the Creator, but on the other hand the human being is much higher. Man has choices, etc.

So you see what he says? So he says through the sin of the Tree of Knowledge - that's what it is called.

and that caused look what he says **the destruction of two temples**. You see what he says - not Romans, or Babylonians, they are the executors. They had to do those things, but the sin of Adam was the first ... because everything ... Because the Creator is naturally merciful, but nothing disappears in the spiritual: if something takes place, if there is a shortage or a pollution, then of course it must be washed. Nothing is forgiven, as a childish man thinks,

they think that everything is given to them; believe in that and everything is forgiven to you. On the one hand, but on the other hand, the person has to ask for it and correct himself, etc.

So you see what he says to us? That two temples were destroyed. And therefore, two temples just like two eyes, just as chochmah and binah were hidden and only two tears were left, as it were. Those two tears, that came down to earth, on those two temples. They shine first as chochmah and binah, when from above also the z'a and malchut had shone. And then, when one showed bad behavior, both became tears. Chochmah and binah, those were two temples, and then they became tears. And to tears also means that they were destroyed. Now perhaps also the lamentations of Jeremias, the lamentations about the chochmah and binah become clear... In those lamentations he had also complained, that is a reflection of those tears we are talking about here.

ואומר הכתוב שאין הדמעות האלו נמחות מהפנים של הנוקבא, זולת בעת שיבולע המות לנצח. דהיינו שיתוקן חטא עצה"ד לגמרי, כי יתוקן הפשע, שהוא המות לעולם, ואז יאירו גה"ר של מוחין דחיה, שהם חו"ב הפנימים ונמצא שמחה אדני ה' דמעה וכו'.

And the scripture or the verse of the scripture says that these tears are not wiped away from the face of the nukvah because all comes from the nukvah of the Atzilut **except in time when death will forever be swallowed up**. Many, many variables, many things that seem descriptive, symbolic, while everything can be found on the Tree of Life, always try to connect with the Tree of Life

I.e. that the sin of the Tree of Knowledge will be completely corrected, so the sin of eating of the Tree of Knowledge will be corrected completely with the gmar tikun. And as long as that has not yet been corrected, the snake will continue to exist. One of you also asked the last time, that was great, interesting ... he told me something about something that is written here 20 lines further, namely what HaSulam writes, that the serpent continues to exist. And what we have learned in the basic text of Zohar? That the snake when he bites, it then withdraws itself. And then he goes to hide his head in his body, because you can only kill the snake when you hit him in his head. And all those 6,000 years man does not succeed, nobody, to catch that snake in his head. Why not? What is the head? The head of the partzuf and that is missing. So keter, chochmah and binah, or the internal abba ve ima, plus keter, who are in the head and we can not repair that. And therefore we can not hit the snake in his head. We try and we try, but we can not. Does not matter, we have to do what we can. And do not escape him to want to kill him, because we do not succeed. Clearly why we say that? We must not try to flee from it, because that serpent always exists, until the gmar tikun. And therefore if someone flees to a remote place, the snake continues to haunt him. So it is not the way.

Okay, we have said, that at the gmar tikun the sin of eating of the Tree of Knowledge will be corrected absolutely **for the crime will be corrected** what crime was that? **that they brought death to the world**, of course we do not say that they are guilty, everything is in us, it does not help us at all. But we have to work on that. If we know what the sin was and how to correct ourselves ... that's what we need. So they brought death to the world. Look what he says **then the ga'r / the first three sfirot will shine** גה"ר giemel harishonot and sometimes he writes ג"ר giemel rishonot / ga'r.

So the three first of the partzuf, the first three sfirot, which we do not use, will then be repaired. Why three? We shall see that, we know that in Atzilut we can not make use of keter and chochmah.

'So the ga'r will then shine' **of the light of the mochin of chayah** chayah is then chochmah, the true chochmah. And mochin is then from the head. So the mochin will then shine with the coming of the Messiah. Then the tears will no longer, let us say, go through the eyes, but through the inner work the light of chayah/chochmah will enter into the creation. That they can no longer bear, then there is no unclean force anymore. As long as the true chochmah is hidden, you can not destroy the snake. We can not destroy the snake for 6,000 years, and if we know how that works, we will not try to achieve things that are wishful thinking. We will know exactly how that works and we will work on what is feasible. We will not work on feasibility research, always in every generation, but if we know what is possible, how it works, from that we can use it.

they are the internal chochmah and binah and we can not use that for 6,000 years **and we find that Adni HaVaYaH** HaVaYaH is z'a and Adni is the power of when z'a and malchut are in confluence Adni is always malchut, not always, but how do you say that ... Adni is the power when the HaVaYaH manifests itself in the malchut, and HaVaYaH is z'a. *[Student: I thought Adni is the Shechinah?]* Yes, you can also say that, shechinah. Adni is the gematria 65. And together it becomes: Adni = 65 and HaVaYaH = 26, so $65 + 26 = 91$. That is actually the name of the Creator who is ... If we will learn what it is, that will work wonders. That is this name in the special relationship ..., this name that has been specially written. If you write it specifically and pronounce it specifically, that is an enormous power. That is whereby Maharal made the golem, by this name. And by this name you can do a lot of things, you can do everything.... What do you achieve? No external things, of course, you bring yourself into agreement in absolute giving, which is feasible. Because the three sfirot you can not reach, they can only shine after 6,000 years. But one can get around quite well, causing inhuman power in the human being fueled. We will see.

'And we find that Adni Hashem' **that has swept away the tear etc.** there are a lot of things here... We could go on, but I think it is important that we do something on the board and talk to each other. That we do take a look back at what was before, what had to be corrected, what the internal av'i are that are hidden, who they are, even if they are not manifested until the gmar tikun, but if we know what it is, then it is just like we make carvings in ourselves, preparatory notches for the coming of the Messiah. If you have those boxes ready in yourself, you are actually accelerating the coming of the Messiah. Actually, each person is a Messiah for himself. We always look at "the Messiah will come, the Messiah will come." You must work on your own Messiah. Not that something comes from outside, nothing comes from outside, remember that very well, before man corrects himself. There is a tremendous force, of course, because every generation is closer, at the coming of the Messiah. Then it will be easier for you to prepare yourself. Yet you have to be your own 'trigger' for yourself. You do not have to rent a 'tractor' from someone else. You have to use your own 'tractor' on your own field in that way. You have to get yourself out of that.

Before we go any further, I want to recommend something to everyone, but how you experience that, how you do it, that's up to you. In every situation, wherever you are, whether you do small talk... People do small talk, on the streets, anywhere. And from within, in the deepest inner self where you no longer allow anyone, there you have to say that to yourself, already now you have to say that "I have overcome the world". How can I say that if I'm not ready? If you keep saying that now - and every day you are different - every day that you say so, you do it with the intention of overcoming the world. The world means material, being attached to the material. To the material means table, cat, wife, husband, children,

grandchildren, you name it, father. Everything is this world and you have to say in your heart: "I have overcome this world." Do not wait until you already ... Do not wait for the moment of actual crucifixion, but you must crucify yourself every day. Clearly? You have to crucify yourself every day and even hundreds of times a day. Look, if my wife says, "We are going to Zandvoort to the beach", should I say "I want to learn Zohar"? Of course I can not learn Zohar in Zandvoort. But if my wife wants it, that's human, of course, then I say we're going to Zandvoort. And there I am, and I see a half-naked partzuf on the left, a topless partzuf, left and right and I'm in the middle of it, that does not matter. *[Laughter]* But inside I have to muster it, in the deepest of myself and I say then: "I have overcome the world". Although I do not feel that yet, I feel with every cell of myself that that is a lie. But at the same time, you say it and you want to overcome it, overcome it again and you will get there, absolutely you will get there.

I do not read magazines and all that, but we are members of the Jewish congregation, and we receive HaKehillot, that is one such magazine from them, from the congregation. And we just received it again, I believe yesterday. And at the end of that magazine is an extensive article by one of the prominent rabbis here, who is then, how do you say that ... a minister of propaganda... what's the name, the speaker of the municipality, it's also an academic, that does not matter. But he is an honest man. The motto of his article was that he said "I live for my family". That is what he said: "I live for my family". If a person says so ..., as a Jew says, then of course he gets an applause from all those others, because that's great. "Look, what a man is sitting there, he is so loyal to his family". Then come the swastikas, like a Jew - an ordinary Jew, a Jewish butcher, let alone a mayor or a rabbi - say "I live for my family", then the tsunamis and all kinds of misery come into the world. Remember that. But here a rabbi says: "I live for my family and then a seminary and then my academy." Clearly what I ...? And then something else comes. But the family ..., "I live for my family". That is a pure denial of the Creator, absolutely. Because if you say "I live for my family", it means that you say "I live for myself". For your family is nothing but a den that you have, a bear's den of yourself. That is why I look at them as children, not as an adult people. Because also in the Netherlands they are absolutely childish. Jewish Netherlands is childish, naïve, lower is not possible.

[Student: That's why there is war in Israel] Absolutely. From whom do these shootings come? Those come from the Creator, of course, He is merciful and He shoots Israel, so that they can finally ..., just as I shoot you to penetrate you, to touch your inner being. This is what the Creator does to that people, those are the salvation shots He does, so that they can finally wake up. But nobody understands that. They go to all those meetings, where those worthless words are pronounced, with all those Member of Parliament, all political and all artificial, everything against the Creator, absolutely against the Creator. Humanity, but that actually kills man, inside, not from outside. Clearly? Say to yourself, always in every situation: "I have overcome the world". If you say so and think, always with all the trimmings, Always say: "I have overcome the world". Do not wait until you start to feel something. No, you must not feel, you must say it from within and strive for it. And thus you save the world, absolutely. Then you save with that if you say that with the intention, the world, because then you come to the Because then the binah will connect with Arich Anpin. And then comes in this world that chochmah of the binah and that gives salvation. You do not see it but that comes.

Let's look back for a moment. What we want to see now, to find out, who are these abba ve ima, who are hidden and who only come after the coming of the Messiah? Who are they? We just start in the beginning. We do not repeat, we just continue. First there is Einsof, that was the first phase. Then second: the light draws from the middle and inside it becomes an empty

place. A very empty place and Einsof is outside. An empty place is thus formed in which the whole creation will come. And then ..., Everything we need to know, learn step by step causality, because nothing happens accidentally in the universe. We must know that absolute causality exists. No randomness, there was never any randomness. No war started by arbitrariness and no violence comes as random, no rape comes as arbitrariness, everything is absolutely causal, no blows if we do not deserve it and vice versa, no reward will come if we do not deserve it. Always remember that. And everything comes from Einsof and that is why it is important to go through that whole schedule a bit. Always keep in mind that everything that exists is absolutely light, to a rough place.

Then the light comes in again, sparsely, in the form of kav / line. And in the middle is then the central point. The whole kabbalah we are dealing with, the kabbalah that may be taught, that may be learned is that piece. That is what we learn. The light only comes to the middle, to the central point and not down. That is the ingenious way in which the Creator wanted to create the world. So it will not get through, if the light would get through it all then Because EinSof is everywhere, EinSof is from all sides. It is not only from above, EinSof is everywhere. Einsof is everywhere outside the empty space.

Would the Creator / EinSof pierce the middle all the way, then there would be no structure, then there would be no limitation, then there would be no high low. Everything has to be limited. And we want to know how we get to those two lines. That's why we have to go back a little bit in the learning of kabbalah, that we see it well and then it's going to us.. ..

So that is what the kabbalah teaches. Within that empty space Einsof / light entered and there were several stages. The light came in as a line up to light chochmah. Where does the light go? The light always comes first against the head and then it is reflected. How do we get to that kind of thing? Before the light came in, the light divided into four stages, four flavors, to create creation. And in the head you also have five of these shades, malchut, z'a, binah, chochmah and keter, which also have different names. Because people use names in the kabbalah that correspond with the head, then we know that it is in the head. And if it's in the body, then we know it's in the body. And then you have the torso, which also has five in itself, five or ten, that is the same. And that comes to malchut. Light chochmah comes to the malchut, to the tabur and not further. There is no light chochmah underneath. In the book I am writing now [*Kabbalah for Complete Life Management*] everything will be worked out in great language. But now, for the moment, only what is needed for the Zohar.

So until the tabur is light and there is no light underneath and that is through the system of the universe. A provision was made to shine light everywhere. The tabur ... we say navel to make such a comparison with man. Man is made to the same structure. Under the tabur the worlds are ABiY'A and underneath is the point of our world.

At the first reception the light came to the tabur, could not go any further and the light was reflected back. And then the light keter was removed, so after the first reception, the keter was gone. Then came a next partzuf, which we call A'B, which also came to the tabur and was also reflected back and then the light chochmah disappears, came no more. And because of that, it was a smaller partzuf. They all have ten sfirot, but smaller. So the second partzuf who did not have a keter, but his own keter, but the general keter was no longer there. Also when the chochmah of the A'B was gone, chochmah also disappeared from the third partzuf, third unit, we call it Sa'G, there are also ten sfirot, but smaller. And then binah - Sa'G is binah - it could be everywhere ..., there was no prohibition for binah, it could go through all the way to the end. And while the binah came under the parsah, that part between the tabur and the point

of our world ... there are also something like ten sfirot. There is no chochmah, but there is unity, in itself. And as we know, in every ten sfirot we have it so that in the upper half the light can shine, the light chochmah naturally, and not in the lower half. So when the binah came down ... And binah always has chochmah in herself, only she does not need chochmah, she just wants to give, but she does have chochmah. So when she came all the way down ...

By the operation of the tzimtzum alef, chochmah was not allowed to enter under the tabur. Those ten sfirot from below were also divided in two, and as a result the end malchut rises to another place. And also above, because everything that takes place below also always takes place above. Everything is connected to each other. If I have pain in my foot somewhere, I feel it in my head, that is also the way it is, everything is the same. So everything that happens downstairs also takes place in the upper one.

First reception, second reception, third reception ... that's enough for us. What is important to us is the following: the first reception always takes place from top to bottom, in the highest / deepest place. At the first reception in the partzuf galgalta the malchut is in its own place. That is the first reception. And if she is in her own place, the lowest place she has all five sfirot for herself. Then she can reflect the highest light and then the highest light can enter. That was in the first reception.

And in the second reception were also five sfirot, but the malchut now rises to the second place, so higher in the head. Everything is received in the head. In the head the calculation is made of what I can receive and what not. The first reception was at the highest level, the deepest, then one less. Then, in the Sa'G it came to the third place. So in the head it is in the malchut and that is called peh / mouth. And in the second reception it is in the nose, / z'a. Nose is the same as z'a, only in the head. Clearly? To indicate where it is. In the third reception it is in the binah in the head and that is called ozen / ears. And nose is chotem. Learning those things step by step. So look, the binah has only two for her, that is shorter, there are two more. Then the next reception was the receipt of ...

Of course was also above the tabur receipt, but that does not interest us, we are interested in what happens underneath. And with the world of Nekudim, the light came under the tabur to the parsah. How that comes... We'll see that later. Nekudim, where is that? In fourth place, after the Sa'G. Malchut is there in the enayim / eyes and so it is a short partzuf. But binah had once in the past, let through to the point of our world. And now light comes again and it goes down to the parsah, it also wants to come through. How? That comes.

So there is light coming from A'B and Sa'G and the next one is Nekudim in katnut, that is a small condition. And then there comes a next phase, with five sfirot in the head and confronting the coming light. And then light comes to Nekudim and makes gadlut. That is called light of correction, light A'B Sa'G. A'B is chochmah and Sa'G is binah. That kind of light comes to Nekudim and makes gadlut and took place the second limitation. Step by step it becomes clear, it is fine. And A'B comes from the second restriction. He has no restriction, for him all those limitations do not exist. There is only restriction now from that Nekudim, there is that second limitation, but not before. So that great light A'B Sa'G comes and brings that malchut that was in the eyes back to her own place.

Because there is no limitation for him, he brings malchut back to her own place. To her own place, she already has five lights for herself. Then it is the same as at the first reception, but it

is a different condition. The light comes to the Nekudim in katnut. And when the light A'B Sa'G comes to the world Nekudim, then it goes all the way through and that is gadlut of the world Nekudim. The light may come to the parsah and not further. As soon as it passes the parsah, the light goes out, because the light may not come under the parsah, because there is no power there to absorb it. Why not? We will see.

Z'a ends at the parsah. And that will all break off, all those connections will be broken. And actually it is true that the whole partzuf, everything has had a certain damage. Of course, keter has the least damage, but everything has had some damage. Why? From the Sa'G, when it came down, malchut came to the middle point. And what happened under it? I will briefly give a view of what Sa'G was under the tabur.

From here it was so interesting, because from that Sa'G something special happens. It was so that the sfirot were only under each other, but not anymore. Let's take yesod, which is on one side and malchut is on the other side. Malchut comes in every sfirah, it is not that it only comes to the middle. Everything in the general is also in the special. So every sfirah gets malchut now. So now we have yesod and then we have netzach and it also has malchut, etc. up to and including chochmah, and that chochmah also has malchut on the left. So from now on, there are two places in each partzuf where actually... Malchut stands in every sfirah.

Now I need something to continue. We call all those stages of light, to make it easier ... we call keter stage zero, because it is not a stage, because there is no notch in keter, it is only light. Everything is in the keter, but there are no notches, there is still no coarseness. So keter is always a little bit different. Chochmah and binah are in the head, and keter is the skull, as it were, it actually does not belong to the ten sfirot. The ten sfirot always start with the chochmah, kelim always start with chochmah. Chochmah is the beginning of the name of YKVK, which means that it is already roughening and roughening always starts with chochmah and not with keter. Okay, then comes chochmah and chochmah is stage one; binah is stage two; that is also important to know; z'a is stage three; malchut is stage four. Those are the five elements.

And in every partzuf, in every state, also in man, there are two data: light that is or has been there and the thickness, the force, of the wish. Well, in the first reception it was 4: 4. The first then indicates the light, from which light it was from the power of four. And the second element I will do it this way: aviut is thickness, the power of desire thickness. And the second is light, not the light itself but reshimo / traces of the light that are left over. What light was there in the first reception? Four. And then in the second reception we have four of the light, the traces of the light is four of chochmah, and we have traces of thickness. One thickness had already been, there was already light in chochmah and only three, the thickness of the wish, remained. The interaction then comes to the wish thickness of three. That is very important to us. Why? Because where is the malchut? The malchut is in second place, one less, then he is at three. And then in the third partzuf, the Sa'G is one smaller. The light is one less, the traces of the light are three and the thickness of the wish is two. Binah is always two. So the thickness is just like the binah and the light is just like the chochmah. And now with the Nekudim it is also smaller, two reshimo / traces of lights and one of the wish thickness. And we can also see that at the head where the malchut is, only one before the end. Well, and so was the situation and that is all introduction. It was necessary to tell.

Until now it was all history, as it were. And now the whole partzuf Nekudim - actually the fourth partzuf - was broken down. Because the light was coming in. ... And why did the light come in now, why was it like that? Because in every place the posture was, that on the right is

the sfirah itself and on the left the malchut, which has ascended. Then you have that twofoldness. And from now on it has all become chasadim on the right, and the left has all become gvurot. Do you see how that came, those two powers? And now everything is broken, of course that is breaking in different grades.

What does the world Nekudim look like now? Keter and chochmah are above and below come binah, z'a and malchut. So that is split in two. Everywhere the malchut rises to below the chochmah.

And what is left after the breaking of that world Nekudim? Which two components, which two characteristics of a partzuf are left? The second to last was 1: 2 .. So what is left for the place where malchut can stand, can go? The last; the malchut is still on the keter, which was not used yet. So the malchut comes to stand on the keter. And it is always so that way Standing in the keter, that always means keter, chochmah, binah, z'a and malchut, and there the malchut stands on the keter. And which pairs, what characteristics does she have? Which aviyut, what thickness does she have? Keter has zero, keter has nothing - listen carefully, because here are very nice things - so malchut now has zero of wish thickness.

And now listen carefully, because the whole world does not understand what I want to tell now, up to the Kabbalists who ... not because it is bad ..., but because they are the finer points. I could not understand ... What does zero of the wish mean? Perfection, but what else? Which phase of the wish? Of course you can say idea etc. So only the wish without ... Thoughts, we call that ratson / wish, although it is only a high wish, only desire without any thickness, without coarseness and we call that zero. And what light was left there? Number one. No, not nefesh ... Look, before that was two and each time one less. Then one will remain here. So now, after breaking of kelim... Look well, it's not difficult. After the breaking of kelim ..., under the parsa everything is broken, broken means no more connections with the world Nekudim. But there was still something left, because keter after all, there was no zivug yet. No zivug between light and kli on the level of keter, on the last level, so in the head. And look what was in the head. First there was a zivug on the place of the malchut itself, then malchut rises one degree and the partzuf became smaller. And then malchut rises another one in the head, so then there was a shorter view of the coming light. The arriving light is the same, only the visibility of it becomes smaller. Clearly? Smaller, less ... Here in Nekudim there is only one, one she can still reflect. There are five, but then it is always one less and now after breaking of Nekudim there is only 0: 1. Zero of the thickness of the wish, so there is no thickness of desire, just ... No wish as it were, just keter, only reflect, but not receive. What does zero mean? That I can only reflect, but I can not receive. I can only settle for giving but not receiving. Clearly? And one, like for example in the Nekudim, can give for example and it can also receive a little bit as it were. Binah can give, because he has two. The wish thickness is two, which can.... Clearly? Etc. But here it remains only zero and one.

And now, pay attention. Now after the breaking of the world Nekudim - and nothing disappears in the spiritual - the power remains zero of the wish and one of the light. And power one of the light is z'a. And what light is that one? [Ruach] Ruach! Light nefesh can only be received. But from light, light can be passed on. Clearly? Ruach can be passed on. So what remains is the wish of zero, is only the pure desire without any roughening, but there remains a very thin light that can be passed on, that can give life, very thin, but still And from that zero and one, the world has become Atzilut. That is because of the great light of the Adam Kadmon. And that is unfeasible for us, we can only strive to come to the world of Atzilut. Look what has become of Atzilut. Atzilut has become a little partzuf until the parsa

and below it is Briyah, Yetzirah and Assiyah. How do they all end up there? We have never discussed this before, because it was not yet time for that.

So first that Atzilut came to the parsa. What does that mean? He had come through. Why? There is light ruach and it can come through, it has the power to come through and not light nefesh, it can only receive and not give. So Atzilut, who could come to the parsa through the little bit of light of ruach that was there. He had the strength, but the task of that is It is only light, but he has no desire. Atzilut does not have a wish-thickness of its own. Where did all thickness remain that is still needed? In the world Nekudim. In the world of Nekudim are all those forces, those kelim that were broken. What was broken there? Can light break? No, light can not break. There death was going, you see absolutely no forces in him, but in life we have those powers. So those two were broken, kelim and screens, but the light went back to its source, because you can not break the light.

And now, fundamentally important things: now comes the world of Atzilut, which is said to be the world of correction. What should it correct? The Nekudim. So now it's all about the correction of the Nekudim. How will that happen? What does that Atzilut do? He is going to build up that light from him. Work on it, draw it for yourself. The Atzilut is going to build like this: on the one hand, on the side of the light, is Atzilut. That is then zero and one, that is its quality. And as a female ..., the power that he has to correct ... he then pulls corresponding force from the Nekudim. Let's put it like this: in Atzilut we have ... - it does not matter if you do not understand it. We will learn everything in that way of bringing it to the sea and to the depth and throw it there, and then you will learn, you have no other chance. But you have to say, rather dead, than not to learn that. Then you will ... Then everything will be open to you.

So Atzilut: partzuf Atik, Arich Anpin, and then Av'i and then Zo'N - z'a and nukvah. What is he going to do there? Atzilut has no desire for himself. He can only give. Atzilut wants zero. But he does have a little bit of ruach, a little bit of light that is ruach. He can give that. Who can he give it to? To that which is broken. Then he takes on the corresponding force ..., opposite the atik he also takes a piece of keter from the broken world Nekudim. So everyone is looking for a couple for themselves that suits him. And atik who takes from everything that was broken. Anything that has been broken will come to the Atzilut somewhere. Then atik picks the finest of the finest, the crème de la crème of everything that is broken. Not what is broken, but atik only picked something that has fallen, but it remains above in the Atzilut. He only picks the best, he picks up keter from Nekudim. Arich anpin also picks up something, he takes half of Nekudim's keter - let's say it roughly. Arich anpin takes the bottom half of Nekudim's keter, for himself to correct. Why? So they are now built up from the Nekudim, right and left, just as it was before, do you see that? Malchut was everywhere in every sfirah. Where? Under the chochmah. Do you see that? Malchut came under the chochmah everywhere. That is the place of malchut.

Malchut we do not have anymore and that is great. That's why we can, that's what the whole tikun is. Av'i who are now hidden, that means that the light can not come down as with the sin of Adam. That can not happen anymore. It is possible, of course, if man sins. But in principle it is that av'i are hidden. And now it is hidden in the head, until the coming of the Messiah. And of course without that malchut the liberation can not come. Malchut must eventually come all the way back to her place. Where? To the Mount of Olives, to the point of the earth. And that is completely hidden in the keter, in Atzilut's atik. On the one hand, there is of course a shortage, because then you can not come to fulfillment as it were, to absolute fulfillment, I mean. On the other hand, it is 'hands free' for the correction, because each

partzuf now stays up to yesod. And yesod is the fertile soil, that is the shin, we can build on that. So every partzuf now from Atzilut only has nine sfirot. Of course they have ten own sfirot. But the true quality is only nine sfirot. And malchut, something that's underneath that are just a kind of traces of the malchut, but not the malchut itself. In each sfiyah there is a kind of top of the malchut and that is attached to the yesod. What is the result? That the light can now come all the way to yesod. Not before, before that only to half. Before that there was only keter and chochmah and no more, end. And now, everything that is above We will also see at the gadlut, except the head - we call that head - the head that is not revealed, radla, the head that is not known. That is the head that is not known, we will get a taste when the Mashiach will come. Now we can not do that yet, we are still in material. We can experience some of the spiritual, but the true reality as it will reveal itself, when the Mashiach will come, when we will have the strength to also experience the abba and ima.

But for now we already have the nine sfirot in us ending with yesod and then we can pull everything, if we do it right now. We can always draw via the middle line, from above the parsa and under the parsa. If there is right and left then we can always pull light down the middle line. Why? There is no malchut here that can turn to the left, like Adam's sin. The sin of Adam ... he just wanted to pull down chochmah. Because the malchut is not there now, that's why there is no ... if we do it neatly, via the middle line, so not only try to pull down at the left chochmah. And now it is also clear why. It is always mirage when we pull down left light chochmah, it is always mirage. Why is the mirage? Because there is no malchut. We do have the appetite. Clearly? We do have a tendency to pull from the left to the malchut, because there is space.

I remembered in Russia - I had studied philosophy at the university there, because there was no subject like Kabbalah - that someone was sitting at the door, a porter and he had no leg, by the war, a man from the Second World War, a Marine. I had spoken to him and he told me - he was already old, it was many years after the war, some 20 or 25 years after the war - that until now, still, he felt itching in his heel of that amputated leg of him. And only now ... when you learn Kabbalah you will learn that we do not have malchut. *[But itch you do have]* Itch we do have. Clearly? *[laughter]* We try through left, we have taste, but you only have a prosthesis. And then when we start pulling, just like Adam did and we all the more, then it is mirage. Then the light comes there and there is no one to catch it. The snake can catch it. Why? The snake loves everything that we pull down.

So in other words: what is hidden now? Abba ve ima. And that abba ve ima - 'we' means 'and' - they provide the light chayah, or chochmah, that is the same. Clearly? So the Messiah who will bring the lights of abba ve ima. *[I thought the malchut was going down ...]* Yes, but then the light is what pulls the malchut down. Who is Mashiach? Mashiach is the light that has the power to pull the malchut down. But then ... Which lights are there hidden? There are keter, chochmah and binah. Chochmah and binah, those are abba ve ima. There are three. Why three? 6,000 years of correction. The 7,000th year is 1,000 years of Shabbat, all kinds of changes and transformations will take place. And then, step by step, comes the light of Mashiach, who will have the power of the wa'k/the six lower sfirot of the chochmah, thus of the lower part of chochmah. So light of chochmah, but then the bottom part. And after that.... Which 1,000 years will it be? The 8,000th year. Then he will draw higher light, chochmah of ga'r / the three first of chochmah, the true chochmah. Both are the true chochmah, only the first one is going to draw the true chochmah and that is the 9,000th year.

And then comes the light of ... the absolute light of the Mashiach, when he comes into absolute glory and that is the light of the yechidah, of absolute unity, of keter who will then have the power to make the malchut ... Again: the first time when the Mashiach comes, brings by the light of chochmah brings he Atzilut to Briyah, so one down. Then the next 1,000 years comes the light that belongs to the Abba and that comes to the Yetzirah. And then the third 1,000 years, that is the 10,000th year, then comes the power of light from yechidah, not from yechidah, but from general yechidah. Not from yechidah of that ..., but from the general yechidah. The power of the general yechidah. And that will be connected with the yechidah of Atzilut. So not only from Atzilut, not the power of Atzilut. The general yechidah is connected with the power Atzilut. And then the feet of the Mashiach come to stand on the Mount of Olives.

So that is what it is about, about abba and ima, who are hidden in the keter of Atzilut. Keter of Atzilut or as we have said atik of Atzilut. That is what counts and therefore, the whole story that he is now running ... he says that the letter pe, which then passes chochmah, chochmah of the binah, to the malchut ... Important is that malchut, because everything comes on that malchut. That he says: "You are giving the light of mochin, the light of the head, you pass on to that malchut, to the nukvah?" And the Creator says, "No, because within you there is still hidden defect". And lack is the abba ve ima and keter too. He does not write it, but the keter is there too. They are then hidden, hidden in Atzilut, in the first head of Atzilut, which is not known until the coming of Messiah. That is what he tells us, but I have only told it on the basis of the breaking of kelim in the worlds.

That was all legitimate what I have told, the Creator has all prepared it that way. Because otherwise the light would not come down here, so breaking kelim was all legitimate. Not the sin of Adam, but the breaking of kelim was absolutely legitimate. For now with the Atzilut the light can come down, because from the very best of those shards the light of Atzilut took all these partzufim. First Atik, then Arich Anpin, the best was taken out of which Atzilut was built up, of those shards plus the light. Clearly? What light was that? That was that light of ruach, a little bit of light, it is simply thin light, does not matter, it can bring life. And that is the eighth king, which in the Torah states that he There are seven kings, who all died. That is stated in the chapter Beshalach in the Torah. But it is not written about the eighth king in the Torah that he died. And that's what it's about, about this king; he stays, because there is a little bit of light, not the light ruach itself, but the traces of it, that's enough. Then he first builds up Atzilut and then of the remainder of the fragments ... We will learn all that in detail, what kind of fragments, what kind of forces that are. And that is all exactly the same construction as in yourself. As Ari says: "Every man has in himself all four worlds, Atzilut, Briyah, Yetzirah and Assiyah." We learned that after the last night lesson. So everything we now learn in those four worlds We learn in the general, but that is all in accordance with us. Nothing is in the general, what is not... So with everything we learn, we build directly imperceptibly in ourselves those worlds.

So Atzilut was built up of the best shards, and from the remainder Briyah, Yetzirah and Assiyah were built up. And now there is still something left, which can only be corrected by pulling up, by the ma'n / prayer and by good things. Those things ... We'll see about those shards and we'll see that certain fragments are left, which can not yet be corrected in this way. So Briyah was built up of the best, Yetzirah and Assiyah and finished. That is what was done from above and the rest had to be done by man.

Two more words So when it was all legitimate, from above, built up after the breaking of kelim ... When Atzilut, Briyah, Yetzirah and Assiyah were all created then the Creator created man, the first man, Adam. And we now have no time left for the man [*lesson is about to end*] but He has built him up in the way that two more rises take place. And there were still a few rises up and he had thought now: "And now I am ready". Because it was all up already, and a little bit, let's say his legs, that was under the parsa. And he has violated that. Clearly? A little. Look, he was created with his head already in Atzilut. His head and neck, qualitative, were in Atzilut and the rest was under, in Briyah, Yetzirah and Assiyah. Then there were two rises, from above without his help. He had worked, of course, there in Gan Eden, in Paradise. But then two rises were made and he rises with him, the worlds always rise. Because then the quality of the worlds was still so Man was the inner side of the worlds. Clearly? Man was put within the worlds, in the inner part. So when a human being, an inner creature goes up, then all the worlds go up. Look, even if we behave well here, we also see that the plants everything goes better when we cooperate. Everything went up except for his feet. The bottom of his legs, which still remain in the swamp, so to speak, with regard to Atzilut, of course, they remain in the swamp. And he thought, "I'm going to that one now" while his feet were... And he said 'I'm going to the king in this way' and that is not possible. And that is why he then extended the light from the left to the bottom. He thought that way What was his thought then? 'That way I bring the light down all the way and then it becomes gmar tikun'. Clearly? Then all the light becomes full, because on the left Briyah, Yetzirah and Assiyah were built up and yet there was still something short, because BiY'A, they are no longer pure light. Briyah is 90/10 of good and bad with respect to Atzilut, etc. etc. So he pulled the light down from the left, he thought that way I am going to bring Atzilut completely to ..., the feet of me then come on that way on the Mount of Olives. But he was not ready for that yet.

Clearly? The intention was of course No, feet not yet. Clearly? That's why we all have to pay attention, that we do not do it that way, but we have the tikun. So what did he do? What will he tell us later? That he had sinned all that. In fact, he did exactly the same thing that happened in the worlds, but he had to make corrections. There it was made so that it was constructive. In the worlds it was correction, it was a legitimate way of breaking. Let's put it this way: in the worlds it was breaking for the sake of building up and he was breaking because of sin. He thus brought death to the world. Clearly? With that he brought death into the world.

We had a little bit. It is not easy, but do not try to remember that. But in the general we now have everything we need and details come later, step by step.

[*Student: Death in the world, does that also apply to Kayin?*] Of course, Kayin had done exactly the same thing, he did it in a different way, but he had done the same thing, pulled the light down to the left. And next time we go further, we already have that Try to learn that well, a little bit, only in general terms, not in details. Everything will be fine. Next time we can continue with the Zohar. We would not be able without this.

Lesson 48

Last time I told you to try to say to yourself every day, even a hundred times, as much as you want: "I have overcome the world". I said that. And suppose it is too grasping or too high for you and you want to feel it a bit, but you do not feel that you have overcome the world. That you think: the great ones on earth, they can do that, but who am I a lumber, who is going to say something like that. Then there is something that is the same, but what you are going to feel more when you say that. By the way, 'I have overcome the world', that comes from the Torah. It is not something that ... Yeshua also said that: אני נצחתי את העולם - I have overcome the world. A huge gematria is there, huge references ... But I do not want to do it now, maybe if we have time I'll tell you a bit, I'll draw it. And then I will show you that it all looks great and why it is so, that it really is that when a human being is already ready and says, "I have conquered the world," then how in Hebrew that comes together, that you from the front and the back ... Maybe we have a little time later, I can draw that. But in the ordinary way of dealing, in our lives, in these days, it would be simpler, you could do better ... But if you just got out of work and then you're still busy and everything and you just got into the traffic jam and are angry and everything. And then you come home and then you have to say immediately: "I have overcome the world", then you feel, of course, that you are completely wrong, that you have been completely overcome. Firstly by a police officer, through that traffic jam, through the sun, through the traffic lights. They all conquered you and you say, "I have overcome the world." That does not sound so convincing, of course ... I mean convincingly, that you can not have much help from it.

It is important that we use things that give us help, that is what matters. And then instead, you say that first in a different way, you can also say that in the car. Then you say ..., everybody is ready for what I'm going to say? *[laughter]* So you have to say ..., nobody hears it further? "I have overcome the fun." I have conquered the fun, that's what it's all about, fun to overcome. Experience that, then it is just like that ..., but if you go into it deeply, you will go in ... What does that mean? To overcome with fun, you will be helped a lot, to really conquer the world. Not that you do not have to have fun, because having, that is something else. You may have it, but you should never have it as a goal, to have fun. "Oh, we had such fun ..." No, you may have fun, but that should not be the goal. Let's say my wife says to me: 'Let's just lie down in the park somewhere and start sunbathing a little, or walk a bit, or something ...'. Then I go and then of course my body has a bit of fun, because I go outside, smell, everything is alive. Because it's great, lying down under the trees, or going, that's great, but it must not be the end in itself. You may have fun then, but then you do so in the way that you say to yourself and that you mean it, that you are now going to experience fun, that that should lead to your goal. How can experiencing fun lead to your goal? That is possible, that can lead to your goal. Yesterday my wife said: 'Let's go somewhere in the park ...' And we went to the park, we did what is necessary and we then adjusted ourselves in the sun. Well, is that fun? Of course that's fun. But my wife later told me that I talked in between, told her deep things, which are really top secrets, as it were, in the Kabbalah, the Arich Anpin and the other ... Actually I spoke to myself, but I had to have someone who I was talking to. And my wife partially understood what I had said, but she wants to have fun and she also looked there and that and a little bit, but she does listen, while we were half naked and so. And then we have fun and ... - for our outer man, who must have fun.

Divide that, always divide that. Fun is for your outer being and working towards your goal is your inner being. Never think: 'Yes, I'm going to have fun' Who is I? Then you always have to see who - do not make a divorce, of course. And if you feel, for example, that your outer

person wants a little sociability or something, okay, let him out. Just as when you have a dog and you let it out, so you also let your outer person out. But do not say: 'I want to have a little fun', then you identify yourself with your outer being. And then, at that moment your inner being becomes latent, you do not pay attention. You have to see that in such a way that where you pay attention to, there you are. If one moment you only think about fun, it means that you are with all your senses, with all your powers, to your outer being. Is it not a shame then? That you are sitting with something that is going to die, what will fall apart soon, not soon, but after a hundred years or so - how long you live - that will fall apart. And you are going to pay attention to it now, while your eternal part, you just let that suffocate.

So you go to the park, you go somewhere, you're going to do that a bit, but then you say to yourself inside: 'I only do that for my dog'. He must also have that, then he will bark a little and he will be satisfied and then he will have a nice meal at home. And then lie next to the boss and then he will leave you alone. So it is the same with you. Fun is not bad, not fleeing from fun, but you also have to do that in moderation. Because otherwise that dog will become annoying, then he will be spoiled. You think it belongs to him, while the dog also wants to serve you, does it not? Look at a dog who does everything for his boss. And that shows us how man should look like. That the outer man must eventually be brought this far, be led to serve the inner man, just like the dog, who looks with his eyes at the boss and does everything the boss wants. We saw there somewhere that the boss was throwing a tennis ball far away. And that dog walked thousands of times, thousands of times he went to do that. Why? Serve the boss. This is how your outer man must also serve your inner self. Well, then it is great, then you may also have a little fun, just like your dog also has fun. Remember that very well. Try to internalize it from within, that you never say: 'I want to have fun'. Then who is that? Always divide that, job distribution. : "Now the time has come" you say that to your dog, or you say that to your outer person "Now you have had a good time, you have sat in the park, or somewhere, you have had an ice cream , everything you have had and now quietly" and then you stroke him a bit and then you are going to occupy yourself with the essence.

וזה אמרו, יאות אנת, אבל בכ אתרשים פשע בטמירו כי אע"פ שיש בכ פדות ע"י אמא, שע"י כן את מביאה גאולה לעולם, שהיא המוחין דחיה, שכל הגאולות באות על ידיה, ועכ"ז הרי הגאולות אלו מחוסרי השלימות, כי חזרו ונגלו מעל אדמתם, וב' המקדשין חזרו ונחרבו, והוא מטעם כי בכ אתרשים פשע בטמירו, כי הפדות דאמא עוד אין ביכלתה למחות הפשע דחטא עצה"ד, לגמרי, וע"כ יש בכ עוד אחיזה לקלי', כי ע"כ אין המוחין אלא מבחינת ו"ק דחיה, והם חסרים בחי' ראש דמוחין דחיה. ולפי שיש בכ אחיזה לקלי', אינך ראוייה שיברא העולם על ידיך.

And that is what he says the Zohar itself, the words of the Zohar. We are still with the story of the letter pe. And the letter pe is the hod of z'a. "And that is what he says - literally : his saying **"you are fine / beautiful, but in you is carved / inscribed crime concealed"** and now the comments of Hasulam : **because despite the fact** אע"פ, these are the three letters that are often used for the abbreviation and that is called *af al pi* despite the fact **that there is liberation in you** he says that to the letter pe. Because פדות *pedut* also starts with the letter pe **by means of** also an abbreviation ע"י *al yede*, as we now just had in Shamati, but then fully **ima, binah that thereby you** את *at* is feminine personal pronoun for you **bring liberation to the world, that is mochin of the light chaya** mochin that is light that is in the head that comes in a lower partzuf. And he says, what liberation do you have? You have in yourself ... you receive mochin the chaya, the fourth light **that all redemption that comes through her** by the light of chaya, or mochin of chaya. We also know the light of Yechida after that, but he does not speak about it **and yet** ועכ"ז *v'im kol zeh* is also an abbreviation. They are always repeated **see here these deliverances/deliveries have shortage/lack** חוסרי *chusre* comes of

chiseron **of the perfection**, שלמות *shlemut*/perfection comes from *shalom/shalem* **because they** the people of Israel **were banished from their land again**

You see, he says ... We're going to translate first and then we look further. Because we are already ready to translate that Aramaic, step by step, first translate and then to learn those words. And then I'm going to try to give some explanation **and the two temples** look what that word temple looks like. What is in there, in that word מקדשין *mikdashin*? There is the root קדש *kadosh*. actually it says both sanctuaries, not temples - synonym **they were then destroyed again**, so one and then the second one was destroyed. Soon it becomes clear, first translate **that is for the reason of** and then he repeats again, then he cites a piece from the Zohar itself **"that in you is inscribed/registered crime in concealment"**, טמיר *tamir* means hidden and בטמיר *b'tmire* means in secret **because the liberation of ima it is not yet in her ability to erase the crime of sin from the Tree of Knowledge completely**, thus through the salvation of the ima, as we have learned with that eagle, that one can not completely erase the sin of Adam, of the eating of the Tree of Knowledge. Adam's sin is called, that is a technical concept: the sin of the Tree of Knowledge **and therefore** ע"כ *al ken* two letters, is again an abbreviation. These are all fixed abbreviations. **there is still in you attaching of/from klipot, because therefore there is no light/mochin** of the binah. The mochin of the binah they are...

It is a special Hebrew construction what we ... I want to explain it once, not directly ... In the sentence the word אין *ein* and a little further is the word אלא *ela*, if you see the two in one sentence: 'ein ... ela ...', it does not matter how many words separate ein from ela, it means 'just', 'not just that' You should not put it into a questioning form. It is 'just that', so you have to translate it instead of that negative construction, otherwise it becomes more difficult. Translate only with a confirming sentence, 'just'. So literally it is like this: there is no mochin other than, except... So you have to ..., but that is often difficult. There is no light **except for the aspect of the six ends of chaya** ו"ק *wa'k* is the abbreviation of six ends, so it is not the light of all 10 sfirot, but only of the lower six sfirot, the light of, say, half of the partzuf and not the light of the whole chaya. And that's what we can receive. That's perhaps important, that I am going to say a few words about this.

So those 6,000 years we receive either chochmah, fully chochmah of the binah, so the whole light of chochmah, but then only through that connection of that binah in the head of the Arich Anpin. In other words ... but basically what is outside the head of Arich Anpin is ... What is the body of Arich Anpin? Which sfirot? Always the same, namely chesed, gvurah and tiferet. In the head of Arich Anpin, Arich Anpin is chochmah. We have said of Arich Anpin we can not receive chochmah, but we can receive from the body of Arich Anpin. Clearly? Not from the head, but from the body ... which sfirot are they? Chesed, gvurah and tiferet and then at the bottom netzach, hod and yesod, six sfirot we can receive, but that is not from the head. Clearly? Not from the head of Arich Anpin, where we can only receive when the Mashiach comes, but from the body. So that is the salvation, the whole salvation that the ima gives is her chochmah of binah, or what comes down to the same thing, qualitatively, is wa'k of chaya. Chaya means chochmah, light chochmah of Arich Anpin, so half of chaya we can receive, but not the head. And that is why that crime of Adam always remains hidden. We can not receive the head, but we can receive the body, chesed, gvurah, tiferet, netzach, hod and yesod of Arich Anpin, of that chochmah. That is what he says to us "because that is why there is no mochin - which the ima gives us, which we do receive - except for the aspect of wa'k the chaya" so just from the body. Of course katnut, but from the body of chaya, light chaya, we can receive 6,000 years, but not from the head. Okay, then we have learned something extra.

Look what he tells us now **and she there is missing/lacks/comes short** חסרים *chaserim* comes from the word *chisaron* **the aspect of** 'בהי' is also an abbreviation and stands for bechinat / the aspect of **rosh/head of the mochin of chaya** that is missing. And only that would be able to bring the complete salvation of the klipot. But we only receive the wa'k, the six lower ones of that chaya, that chochmah and not the head. He will tell us great later.

And since literally: and according to that **there is in you engaging in/of klipot you are not** *ein* is not, *einech* because the letter is female and אינך *einech* means you are not **suitable that the world is created by you.**

Now we have had the translation, and now we're going to look a little bit at what is still here. I had explained it a little, but not enough, so he says that in you crime is inscribed in mystery. And that crime in mystery, what does that mean? He will tell us that only light of six sfirot of Arich Anpin from chochmah can be experienced, can be received, but the head not. So the first three sfirot in the head of Arich Anpin not, keter, chochmah and binah. And if something is not received..., look, if the head is not received, so the three lights are not received, then there is still shortage. Clear? Wherever something is not received, there is seizing of klipot. Of course we can not say that in Arich Anpin are klipot, there is no place for it, but there is a shortage. And of course the unclean forces can use that shortage. Through as it were that small shortage so high, can also below be an enormous seizing of klipot.

So he says so, that despite the fact that in you is liberation by ima/binah, it is not enough. Why not? The binah only provides cover for chochmah of binah and that is not enough. Because there is still the head of Arich Anpin, there one does not receive. Clearly? That is what he tells us. For he thus says: "the mochin/light of chaya, through which all liberations and deliveries come, these deliverances are inadequate, because it does not shine in the head of Arich Anpin". And do you see what he says to us? That is why the people of Yisrael came in *galut*/exile. In spite of the fact that the Creator was with them and that there were two sanctuaries, they still had to tolerate exile. They were sent to all peoples. Why? Nothing disappears in the spiritual. Because of all those sins ..., nothing wrong with that, everything has to be corrected. If it is done ..., what's done is done. It has been done, then it has to be corrected. That's what it's all about, not worrying about that, but just endure, etc. That people Yisrael were exiled, also because Adam's sin could not yet be erased. And then we say: "How is it possible that the Creator is an Almighty Creator and can allow His two shrines to be crushed?"

[Student: The historical situation ... I understood that at the second temple there was no Ark of the Covenant anymore ... - inaudible - ... and that he was never found again.] Something was, there was no Torah roll like what Moshe had taken from above, it was no longer there, it was not there anymore. Of course, that was no more. But also other things were not there anymore. For example, the staff of Aaron, that sort of thing, these were no more, they were stolen, does not matter, they too ... But it was sacred ... surely. What does holiness mean in the building itself? That means that there was a kind of *kedusha*, holiness was there, during the service etc. they could do that, but of course it was a fraction of what was in the first temple, but a fraction. But on the other hand, it was also much more, because they had already lowered in their observations, much lower in their wishes. In the first temple, for example, they did not have mutual hatred, absolutely not. They had problems with their heads, in the first temple, they had problems with insights.

They did have faith in the Creator, in the only Creator, and yet they saw other peoples, those carved images of wood and other things. And it is easier to trust in those carved images, it is

easier than to exert themselves and to always look at the invisible Creator. In Russia, for example, there they have icons. And then such an old woman - and not just old females ... in our time when they return to communism and then it is again ..., In the house she places such an icon in a corner and she, with a cross in herself, will bow to that icon. Of course she partly bends for the only Creator, but also for something else. It is difficult to always focus on the absolute non-material substance. [Student: the wall, is also a kind of icon] Partially, not the Wall itself, G'd forbid, but what they make of it ... Look someone can come to the western wall of the temple, stand there and see himself, that he stands in front of the closed wall. And the Creator is there on the other side, directly behind that is the place where something was sacrificed and all those other things. The altar for the whole world is there.

And they stand in front of that wall and they do feel: 'we are in *galut*, we are in exile'. They stand in front of the wall and they feel themselves inside, the place in itself where the wall is and that is a good thing. Do you understand that? Not the place ..., the place itself is also important, but they do feel inwardly, that there was the Shechinah, there was absolute ..., in the time of the temple they did not have the wall within themselves. Clearly? We do have the wall, we must always break through, through the wall. Not making the wall an idolatry, writing a message to the Creator and put that paper in it, that is a big idolatry. Idolatry does not mean how you do that from outside, but what you do with it from inside. Look, for example a Jew can carry a beard and pipe curls, that can be sacred if he experiences that in the way, like what we will learn, where the light comes from - we already began in the night classes - that light comes from the head and through the locks, the barbells down, but it is absolutely spiritual. But if they almost shave themselves completely, but with those curls on the sides. That can also border to idolatry. Depending on what content you give to your actions and things like that. Clearly? Do not look at the action itself with hands and feet, because that is deceptive, but look at what kind of *kawanna* intention is there, that's what it's about.

Look how many wars there have been, misery has been there and yet this wall stayed. This wall separates the people of Israel from the Holy of Holies. There is a huge secret there and who understands how that is, that it is left over. And then the wall is... how many meters in thickness? And then after two meters there are already Arabs, who are then on the other side and in their hands is now entrusted the holiness. And that's how it will stay until this people is ready... and then it will... they will come themselves, then it will not be necessary to fight. Because those Arabs also want to join in, get involved in the sacred, absolutely. They too need it, they too are under the mess of all the miseries of ... they too need the liberation. If it is seen from above that the people are ready - not the whole people, but sufficient, critical mass it must be from all those forces - then they will come themselves. They will then say, "Do that, just go there ..." and everyone will see that, without fighting, without anything. And Jews will be like brothers again with Arabs.

It is also written in the Prophets. And Egypt will flourish again, because there are enormous wisdoms in Egypt, which are now in ruins because of all those histories, etc. Through the higher canals there comes one of the four rivers that comes from Gan Eden, Paradise. And the Kishon, where the chochmah is ... the rivers correspond to chochmah, binah, z'a and malchut. And the chochmah, which flows to Egypt, that is the highest, the ultimate wisdom, real wisdom, left of course, that is given to Egypt and therefore you should not think of Egypt as it is now and as it was in the time where the Bible, the Torah speaks about. There was absolute ..., everything was there, all wisdoms were to be found there, that was a very different people. First, there were not the Arabs who are there now. Of course there is a kinship, but there were other Arabs. Egyptians of the past, that were other..., they had a higher intelligence, a huge

intelligence, but because of that also problems with this and that and that, but that does not matter.

[I heard that Ari had cleared the western wall again so that the Jews could pray there again. Is that correct?] Of course it is spiritual. Of course what Ari has done you have to see like this: it is written that before the arrival of the Mashiach ... there will be two Mashiachs. The Mashiach of Josef and the Mashiach of David. Ari has broken the wall because of his spiritual strength. What does it mean to break down? The wall between the soul of man and the altar and that is the same, that is the Creator. Through the work he has done, he has pierced it in himself and nothing exists in the higher that does not exist in the lower. If someone from the lower, someone like him, breaks himself to the Creator, then that breakthrough is not only valid for him, but for all people. Clearly? So he has accomplished that, he then has the bond with the Creator and his secrets...., He then had permission to pass that on to mankind. And that is then that Etz chaim. Nothing is comparable with that, the whole salvation, the true salvation is in Etz chaim. What salvation?

I want to talk about salvation for a moment. Because we are talking about salvation ... What is that for salvation? And how can we experience salvation? What is salvation then? Pay attention, because this is an important item, because everyone speaks of salvation, but what is that. You have to see it like this: man is made in such a way that we have the wall for us, between us and the Creator, thus between us and eternity. And we can not break/tear down that wall, nobody can do that. That is our nature, that is our building material, the wish to receive, which is linked to the laws of gravity, deep gravitation laws, also very high ones, we can not escape that, no human being could and can do so. In what way can man then achieve agreement with infinity, in terms of qualities, and what we call salvation? It is just as we have spoken about the outer man, who always wants to have, as we have learned, so it is within us with the inner man. With us of course it is not yet developed, it is underdeveloped, etc. What does the development of the inner man mean? Can we do something? Absolutely not. No man can come to fulfillment independently.

How can we do, what is salvation? Ari has that in his divine elect ... The Creator has given one soul as that of him the power, given the permission, for the first time. In the Zohar everything is in covered terms, we have to work on that. But Ari has mapped out all the way from Einsof in Etz Chaim downwards, in terms of strength, in all causality – from the one comes that, from this comes that, etc. Of course we can not say that it is all from the Creator's side, but there are enough links, gradations, whereby as man makes himself receptive, more and more, deeper and deeper, desires for it... And he goes learning Etz Chaim, but also what we are learning now, the Zohar of course and Tes, we will do that too. Tes is an explanation of Ari, just as a tool, a great tool, but the source is Ari. That we by learning Ari, by Etz Chaim in particular, that we thereby let somewhere in our inner self make all these gradations. And by those gradations we can then receive that light, the light of salvation, so light of giving. So we can not do something from our being, we can do absolutely nothing, we can only receive. But because Ari was already there ..., he came there and he brought everything from above, he brought all the gradations for us. He cut out the steps of the Tree of Life for us. And when we learn that from him, deeper and deeper and deeper and deeper, we see the whole building of forces of the universe of the Tree of Life, that means all those gradations of the ever-expanding forces of the universe, that are structurally present. Then we know how to get up, how else would we get up? Otherwise it is only - how do you say that - 'the blowing of the wind'. What man can receive here is just like the blowing of the wind and it comes somewhere here and there and there... And how can you...? Sometimes someone receives

something, sometimes somebody..., but it is not a salvation, no human being is capable of doing so. There were, of course, a number of great prophets who had received a message. Why? They were pure, somehow they could... the Creator could convey a message through them here. There were a number of great sages who could, but there was no one like Ari, so pure. They were great sages, great experts, but the purity that he had.... simplicity. And at the same time he was at home in all forms of the Torah, he was at home in everything, he saw everything. And that is the salvation he brought to man, to the last generation as we are. The last generations also start from Ari. We will learn more about that.

That is breaking the wall by him. And he was of the power of Joseph's Mashiach. Because the Mashiach of Joseph is the power that reveals things and the Mashiach of David is the reverse. Why? There are also two worlds of humanity. Under the parsa is the world of disclosure and above the parsa is the world of concealment. Clearly? Under the parsa it is made clear and above the parsa, that is the higher world, there are veiled things, etc. etc. Both are needed. But first comes the Mashiach of Joseph and that is already... Ari was already the strength of the Mashiach of Joseph. And then comes the Mashiach of David.

[Student: should we really see that as two people?] No, that's his strength. See, whether it is in people, that does not interest us at all. In which flesh that will come out, that does not interest us at all. Look, you have to see it like that ... it's really important that we ... If I talk about something like that, then I'm afraid it's going to be philosophy. You have to see it that way, if you are going to see well those powers of the entire Tree of Life, then you will be able to analyze these kinds of things. Above, let us say, the power of the Mashiach, that is the force that liberation must bring here, the light of chochmah, or of chaya, the ga'r of chaya, the first three. The head of chaya must also be connected with the six lower sfirot of chaya. That is the Mashiach, the Mashiach is the force that can bring the complete light of chaya down. Clearly? Okay, and then comes a stronger force, that is the power of yechida, then the keter is revealed.

Suppose there is a moment when it is ready and that he has to come. What does it mean? That means that the light has to come here on earth. How can the light come to earth here? The light itself can come, of course, but it must also be something we can see, it must also come naturally in the form of a human being. Why? There must be someone ... of course it is also written, that every flesh will then see the Creator. But first someone has to come to... that everyone looks at him and then says: 'Yes, it is time now', everyone will see it then. And it will not be necessary anymore ... as with Ramchal for example ... he was very upset that he had not been seen as Mashiach. Suppose there is a real Mashiach and everyone would see him, then he does not have to prove anything. Then you do not have to come with a paper, from: 'Here I have a diploma from a rabbi, I have learned somewhere, I spent three or four years somewhere in a yeshwa, got it all at a Talmud academy'. So far as the spiritual is concerned, there is no need for a diploma, neither do you need a diploma. If you feel that later and you get a taste in it, then you do not need a diploma at all. Likewise, if the Mashiach will come, he will not need a diploma either. It is written that he will come on a donkey. What does an donkey mean? You obviously should not see this literally, but simply. He will come on a donkey and not with a big white Rolls Royce, but just ... But what does that mean? We will also talk about that, he will not need it anymore, everyone will see that it is the Mashiach. How? Why is it a human being? The power comes from high, somewhere from Atzilut. When the power comes down ..., pay attention. The power, that is the soul of that Mashiach, which comes from very high, from Atzilut. And who comes then ... from which place? From Arich Anpin and Atik, He comes from there. How many sfirot are there in the Atik? There are three heads there: Atik and two more heads. Three parts of him must all be in the head from above.

He will fully exist, in terms of strength, from the head of Arich Anpin and Atik. But how will he come? How does a soul descend into our world? He will descend in the same way. First he comes to Atzilut, under the head.

How does a soul descend to our world? He then goes under the head, then we have binah, binah that has gone from the head of Arich Anpin, that is a form of roughening. He too will roughen himself, the soul will then be covered with a layer of that binah, just like with the conception of a child. Suppose a seed has already been sown, the man sows a seed, well then it is that a female egg that absorbs and then new forms appear every time, which become thicker and thicker. So it is here with the soul, who comes to the binah and then he goes further down to z'a of Atzilut. Clearly? And then he goes down to under the parsa of Atzilut. Well and there are already unclean forces. From Briyah the body begins to form, a real body as ours begins to form there already. For the body - also our physical body - comes from BiY'A, From Briyah, Yetzirah and Assiyah, but from the system of unclean forces and not from the system of kedusha/holiness. Clearly? There is also right and left in the Briyah. On the right side of BiY'A are worlds of holiness and on the left are the worlds of dinim/severity. And to those worlds of rigor are attached those unclean forces, and that is why we say that it is the system of unclean forces. In principle it is the system of chasadim and gvurot, but on the left of the system of the worlds these unclean forces stick, because there is shortage. But we call that BiY'A of unclean forces, we call it that, of course.

But the Mashiach, the soul of the Mashiach, who comes underneath, to that BiY'A. His soul is roughened. Pay attention. Where is his soul roughened? Because his soul is roughened and his body, the physical ... Where is his soul roughed, right or left? Right, of course right, because the soul always has to do with the right side. And on the left is din and on the left side of BiY'A his body is formed step by step. Of course that does not mean this body first, this body also comes naturally, but first comes the inner structure as it were, let's say ... nefesh and things like that ..., and his body too.

But is it true or not what I said? On the one hand, it would be logical, on the other hand, we said that when the Mashiach will come, the place of BiY'A ... what will it be in that time? There will only be an empty place, because BiY'A and the forces of our world have all risen to Atzilut. And below that, how many sfirot are there in BiY'A? In Briyah ten sfirot, in Yetzirah ten sfirot and in Assiyah ten sfirot, so 30 sfirot are there. Clearly? And everything has taken off to Atzilut. So the coming down from him will ..., it will then only be as a covering, or as a covering of his soul..., his body will already be formed, not more of the unclean forces, because they are not there, only the empty place is there, there is only holiness. So from the time of the gmar tikun there is only holiness, but not entirely in place, all holiness has now risen only to Atzilut. Clearly? So BiY'A have risen to Atzilut. And now a way back has to be found, now there must be strength to do that cylinder piston in three sets down. He will then come down in terms of strength, steadily. The principle is like that.

I can not go any further, just a little bit. Clearly? Of course it must be a man, because there are enough angels, there is a shortage of people.

Someone has just asked a good question and the question went like this: At the eventual correction, the gmar tikun before the arrival of the Mashiach all worlds have risen to Atzilut, BiY'A have risen to Atzilut. Of course everyone has their own place. How, at which place, we will learn that later. Of course, one link is higher than the other. But he says like this: "Now they have all come up. Why do we need the Mashiach to come and then he will bring the whole lot down. Why is that necessary? Okay, everything is perfect, they are all there at Atzilut, but what do we have upstairs? The BiY'A have come up, then we have all the

kelim above the parsá. All the kelim are now above the parsá, there are no more kelim, only the place of kelim. Let's say that above are all lights. But how then can those lights *chaya*, that is light *chochmah*, and *yechida* manifest themselves? They can only manifest when the completeness is present in kelim. And here we only have kelim, who have gone up, only for the sake of correction, but they can not yet manifest themselves. Of course there is light *chochmah* fully and light *yechida*, but they can not yet manifest themselves. They can only manifest themselves when all the kelim are in place and not when they are in a different place. Lights can only manifest themselves when there are grown, full kelim.

That's why when everything has come to Atzilut, it's great. Because what does that mean? Even if you correct yourself, you come to Atzilut, perfection, but it is not yet the perfection when The perfection is only reached when the perfection comes in Assiyah. And therefore, all those religions, of course they have that beautiful ..., they say: 'The afterlife, ... etc.' I mean, they say it well, they say: 'The hereafter, then we come, let's say in Atzilut or in another world, and there we will have perfection. We must suffer here, but we will be liberated there. "It is beautiful, of course, but it is not so. The holiness must come here, for all that is created is unity, is completeness. And not a part, because otherwise the place of BiY'A in the creation will remain empty. And they have to be filled, then the kelim of BiY'A becomes available, because the Atzilut goes down to BiY'A, where those lights can drop down and give way to *chaya*. Light *chaya* is there, but the place is not there to come to in creation. And only when first BiY'A and the souls in it come to Atzilut, then they can sink down, then there will be room for those lights that are still missing.

It is just as we have said once, I had told something, I had given an example, that someone who saves money for five years and then he goes to Miami for a week. Do you remember? And then he goes to those casinos and everything is nice there, a fancy hotel, etc. One week he feels that he is completely perfect. His image of his perfection, that he can do everything, that he is not limited in money, in everything. But after a week he has to go back, after a week the money is up ..., does not matter. Yet he will not be happy in that place, even in such a high place a man can not be happy, other than in his own kelim. That English princess Diana, who was killed, she could not find a home. She could not satisfy her lower kelim. Clearly? The outer kelim did, she could adapt herself there, but below, in her own place, of a *crèche* teacher, or so, of a simple girl, she could not, that remained unencumbered by her. Nobody kept in mind that she had to ... and of course, in such a case man must elevate himself, absolutely. Such a female should then no longer think of herself. Of course I do not speak about her, I only speak about the principle. If someone marries a prince, a crown prince or something, or someone who will be proclaimed king, then of course she must elevate herself above her level. That means, not thinking of himself and even how he behaves, that should not be interesting for her. Pain there is, but she has to sacrifice herself for the country. Sacrifice oneself to stand at the top of the royal house. She has to work on her emotions herself, but she has to raise herself, absolutely, to work for the country. Clearly? That is very difficult, because that is also a great form of self-sacrifice. And here in the Netherlands for example, she does well. They do it neatly, they both, that couple, Willem Alexander and his ... I mean neat, I mean morally, that they do not play comedy on the outside, that they have other partners and that ... but with small children, you have to let them grow up, etc. But if, for example, in England, he for example could not cope with that kind of things. If someone, a king or someone of a royal house, is so high, then he must also be as exalted as the royal house, then he must sacrifice himself from his own lusts, he must sacrifice everything for the royal house.

Why are we talking about that? Because that is how our attitude should be. Our attitude, each of us must be like "I am just an ordinary kid, or an ordinary girl, and I am called to come to the royal house and marry the prince, or a princess, or to work for the royal house at a top level". So what we do is nothing else. Clearly? We are going to unite ourselves with the Shechina, with the Divine Presence. It is much, much more than any royal house can handle. And there you have to sacrifice yourself, that lower one. So to receive that lower, you have to sacrifice to stay in the royal house. That is what we do. It is not easy either, it is absolutely an enormous work that we have to do. It is worse, much stronger than what was here in the Netherlands, that prince, who could not find himself at home either, who will never come to himself, not even she. But it is already a different time, we have already learned a bit, what we see here now, with that new pair, they are doing well, but how long? But we hope that they will do it. Why? We must learn from them, but good things. They have to give the example of how that is, in the higher worlds. For the kings are appointed here on earth, to show all conduct, all the Divine, as it were, here on earth. So that man can look up and see through them the Creator.

So what he tells us here, here in the Zohar, that those six sfirot of that chochmah of that chaya were not enough to bring the liberation, because there are also still some klipot left over, for the reason that the light can not be received from the head of Arich Anpin. And that is for 6,000 years. And look what he tells us further. So those two shrines that were destroyed, two temples. We also said, how is it possible that the Creator destroyed His two own sanctuaries and brought His people into exile. That all had, among other things, as origin the chet, the sin of Adam. And that is that sin of Adam, which also naturally lures, His people and other peoples, every man, to sin. And that's why those two temples were destroyed, for the reason of Adam's sin, so the snake could have a grip on the places where there were shortages and that snake... We'll look further, what that snake is.

ו"ש, כגוונא דחיויא דמחי ואעיל רישיה בין גופיה: כי הפשע הזה להיותו בטמירו, נמצא כח הנחש, דמחי לבני עלמא והביא מיתה לעולם, עודו בכל תוקפו, ואי אפשר להעביר אותו.

And that is what is written, in the Zohar itself as the serpent that bites and pulls his head back between his body there is such an image in the Zohar itself: **for since this crime is in secret**, it is clear what is hidden, for those three first sfirot of the head of Arich Anpin are missing, they are somewhere inside. And in no way can we eliminate them, this shortage. And they then sit in *בטמירו* *b'tmuro* in secrecy **and we thus find the power of the serpent, which beats / bites the people of the world and he the serpent brings death to the world, and he the serpent is still in its power**, do you see that? Despite all these corrections, the snake is still in its power. And look what he says **and it is impossible to pass him** that snake. So that snake is active for those 6,000 years. Actually, it is *להעביר* *l'havir* let him go by, something like that. And now he is going to give us a comparison

בדומה לנחש הנושך לאדם, ותיכף מכניס ראשו לגופו, שאז אי אפשר להורגו, כי אין הנחש נהרג אלא אם פוגעין בראשו.

Compared to the snake that bites the human and instantly he retrieves his head back into his body, the snake **that then it is impossible to kill him**, the snake, which retrieves his head immediately. Look what he says **because the snake is not killed** and then the same with *ela*, you see? *Ein... ela*, we translate that with except **unless one hits him in his head**. the snake you can hit him only in his head and we can not hit the snake in his head. Clearly? Because the head is missing, all those three ... That the head is missing, we can not kill that. The head, three sfirot of holiness, is missing. Then we can not destroy the shortage. Holiness is missing, which is hidden and therefore there is a shortage. That is why we can not break the

deficit, because then it will escape from us. It is hidden, because you always have to face one against the other... Clearly?

For example, if man can only spend, say 100 euros for a bicycle. Then he can buy a bicycle, second hand, does not matter. But if he then has 100 euros and he wants a Mercedes, then his shortage is very big. He can not get rid of this shortage, then all the rest outside that 100 euros even for a used Mercedes are all shortage. And he can not do that in any way ... in our world he can get rid of it, but if he is not able to save more than 100 euros, he can never do it. Here too, we can never have the forces, the means to the gmar tikun, to bring in those of the head, the ga'r of chochmah, the first three sfirot of chochmah. Then the snake will break. Clearly. Why? Then the snake is no longer there. Then the light comes and the snake is not there. Just like in the case of those two caverns where the light was. Do you remember that there were two caverns, in the one was light and in the other was darkness. We can then say in the one was light, there lived the three upper sfirot of the chochmah, of the chaya. And in the other cave, the snake lived there. As long as the first does not manifest itself, as long as the first three sfirot, lights of chaya do not show up at the other, descend down to the cave where the snake lives, the snake will remain intact. And then when a cutting light comes, devastating light, as it were, for that serpent ... For there is a property that these two can not endure each other. The holy and the unclean can not bear each other. Do you understand what I mean? That is why it is no coincidence that you (*the students*) are sitting here, then you have a feeling for the spiritual, the sacred, otherwise you would not endure it. How many people have been here? They came here and could not bear it, after the first time a few did not come, because they felt that it is absolutely incomprehensible to them. In one place both can not stand: either the sacred, or the other. Clearly?

וזה שגרם לאדם דחב בעצה"ד, ולבניו, דכפיה רישיה ואפיק ידוי.

And that is what caused man the sin of the Tree of Knowledge and to his sons children/offspring. And those are the words of Zohar **because the serpent** what did the serpent? **he bowed his head down and stretched out his hands**. He stretched out his hands, but he hid his head. He will give us an explanation:

כלומר, שגם המוחין הנמשכים ע"י הפדות דאמא, הם בבחי' כפיפת ראש, ורק ידוי, שהן חג"ת מתגלים במוחין ההם. הרי שאחיות הנחש עוד נמצאת בפ', וע"כ אינה ראויה למברי בה עלמא, כי לא תהיה ראויה לגמר התיקון. כמבואר.

That is to say, that also the mochin is the light of the head which is drawn by liberation of ima, so the wa'k, the six lights of half of the half of the chaya **they are in the aspect of the bending of the head** which does the aspect 'bending the head' mean? That means that the head is not received, then it is as if the head is bent and only radiates downwards from the body, but no light comes down through the head. The head is hidden, as it were, **and only the hands they are chaga't** chesed, gvurah and tiferet. Three hands are in the spiritual. We will learn all that. Chesed gvurah and tiferet, right left and middle. And only chesed gvurah and tiferet, so chaya, the six lights of chaya and not the head **they have been revealed in their mochin**. so only half of the chaya manifests itself, but the head of chaya does not and that is why that snake remains **We see that the snake's grip is still in the letter pe and therefore she the letter pe is not suitable to create through her the world, because she that letter will not be suitable until the full correction. As explained.**

And then just a little bit of that other letter, the letter ayin. Ayin is netzach. And we have seen that pe was not suitable. And we will do that next time, but... Which five sfirot are there? Keter chochmah binah z'a and malchut, nothing else. In the head they are called that way. What are they called in the body? It is convenient and very good if we always know this well.

There are five sfirot: Keter chochmah binah z'a and malchut; in the head they are called that way. We have three parts in a partzuf. In the body, what are the names of the sfirot in the body? Chesed gvurah tiferet netzach hod; just hod, because yesod belongs to the body of course, but look good. We have said that everything has five, yesod belongs to the z'a of course, body, but there are only five sfirot. Yesod is an overarching force, where all forces come in, just like us and then it is passed on to the malchut. Yesod is a bit different, it belongs to the z'a, but only as the overarching last instance, distribution center.

Chesed, which corresponds to the keter. Everything has to match, so the hand must always give the hand, the foot to the foot. Because when the keter descends to the body, that keter is chesed. Why? In the head, then it is chochmah. The quality in the head is chochmah. Why chochmah? There are three first sfirot/kelim and lights. We speak of kelim, but we must always see that there are also lights. When that goes down, comes into the body ... What powers are there in the body? Chasadim, both kelim of chasadim, and lights that fill them, and they are also chasadim. That is important to know/learn, that is the basis. And then finally we have the malchut, that is the third part. The head is the first part, the body/z'a the second and the third part of the partzuf is malchut. Each partzuf has exactly the same. We call the body trunk. And below that we call base, that is our terminology. And what lights do we have there? What forces are specific to the malchut? Gvurot - is plural of gvurah. In the second part, the body, is the chasadim, but in the base it is gvurot. We call the body z'a, the general z'a and the upper part the head. *[the ga'r]* Exactly ga'r. Head or we say ga'r, the three first, both sfirot and lights. And below we also have exactly the same: chesed gvurah tiferet netzach and hod. Z'a is chasadim and malchut has exactly the same sfirot in it, but of the quality of gvurot. And exactly the same can then be deduced for the malchut.

When chochmah falls from the head, it becomes the second and that is gvurah. And the binah then becomes tiferet, the binah is called tiferet in the body/trunk. And z'a in the body is the sfirah netzach. It is important that you know this that netzach is the property of z'a itself. And then the last one is malchut and that is hod in the body. Try to play with it at home, that you know that hod is...

And how can we continue this... Look, the whole z'a is in terms of kelim netzach. The top three in z'a, that is the inclusion of the head in z'a. The hod is the inclusion of malchut in z'a; it is not his, it will be part of him. Nothing exists in the general what does not exist in the special. Here too, everything exists ..., but his own characteristic of z'a is netzach. Chesed gvurah and tiferet are the inclusions of the head in him, netzach is the inclusion of z'a and hod is the inclusion of malchut. Clear or not?

So also the malchut has exactly the same, has five in itself. How? Chesed gvurah and tiferet is the containment of the head in malchut. And netzach is the inclusion of z'a in malchut.

And now we're going to look into the head, that's exactly the same. What is in the head? Keter chochmah and binah that is the head, the head itself. We always have to look at what is the characteristic of a certain spiritual unity and what are the inclusions of other forces. Z'a is the inclusion of z'a in the head. Does the head itself have z'a? No. The head has only three sfirot, keter, chochmah and binah. Because everything consists of everything is in the head the inclusion of z'a. And malchut is then the inclusion of ... that is clear, I do not have to say that again. Malchut in the head is then, as it were, the containment of the malchut itself. We can see that each element contains everything. We can see in the head that all elements of the whole partzuf are represented in the head. Clearly?

And in the body we see everything in unity, only the quality is a bit different. Exactly the same we have ... Three first - chesed, gvurah and tiferet - which are inclusions of the head in

z'a. Do you understand? What is the consequence of this? The head now knows everything that takes place in the body and in the base, he has everything in himself, he also has z'a in himself, but at the level of the head.

And in the head we also have malchut, so the head also knows what is happening in the malchut of that partzuf. Look, we are talking about the general, but we can always see that... ten sfirot is a state of something. Because a head also has malchut, a head always knows... you do not have to eat a whole loaf of bread, to know how that bread tastes. So in the head is a very small envoy of the whole kingdom. Malchut is a kingdom, so in the head is also an envoy of... Why an envoy? Because it is a hot shot, who knows about the country. The whole malchut has been appointed to sit in the head. He has all the characteristics of the land of malchut. He has all the characteristics of the country, but it is, as it were, the crème de la crème of malchut. That's why he's high there. Malchut is just like a messenger, an ambassador, who represents the country, who knows about the country and he can always give information about the country, he can give everything.

Also z'a, z'a in the head has all the characteristics of z'a and not only of one z'a, but of all z'a's that exist in ten sfirot. It also has the hallmark of z'a of the malchut, so all ten sfirot have z'a in themselves and they are represented in the head. Everything is absolutely connected to each other, it is the same z'a in the head as the z'a in the body, yet different. Well, look for example in India, I say it as an example, an Indian here and an Indian in India itself, an Indian in the savannah somewhere there ... Do they have savannahs there, or something else? Does not matter, let us say of the people themselves, simple ... And someone who lives here in the Netherlands, who is educated and everything ... I do not say that one is better than the other, but the true Indian, so the Indian who represents India, who sits, with respect to z'a just like that, who is in the body itself, because he belongs to the body of the people. He has all the characteristics of the people. Do you understand what I mean? And here is someone else, who does have the characteristics of an Indian, but he is a lot more spacious etc. etc., for example in the head. Or an envoy from India, he knows something about all those savannahs, he's dressed like that and everything, he has a car and everything. Clearly? In this way we see that everything is connected to each other. Do you see it?

But yesod not, yesod belongs to z'a, but everything is then given to yesod. So chesed, gvurah and tiferet, who are the head in z'a, that is important to us for the next time. Chesed is just like keter in the body and gvurah is just like chochmah and tiferet is just like binah. Netzach is then the true z'a and hod is then malchut in z'a. And that is why we can see that beginning from the hod the klipot really start at z'a and that is the letter pe.

And now we are going to look at what we have just had: hod is the letter pe. And the netzach is the letter ayin. And now look at those two: the basic characteristic of the letter pe is actually malchut, okay that is higher or lower, but it is malchut. His characteristic is malchut, but he is in the z'a as being malchut. All klipot are in malchut. Malchut is actually the Tree of Knowledge that Adam had snooped from. So every malchut is actually the world of Assiyah, wherever. So that is pe and therefore in that pe is that sin, pesha. And that sin is a heavy sin and the name is pesha. Pesha is real crime.

The next time he will say that ayin is avon, that is also a form of sin, but a much lighter sin. Why is it a lighter sin? It belongs to z'a, I will tell you that. Okay, it's a much lesser sin than pesha. What is the basic meaning / basic characteristic of that ayin? That is the sfirot that belongs to z'a. And z'a is something completely different, z'a belongs to the light, which is very different from malchut, there is light. And yet they are treated together in one way or another. And also ayin was sent out the country, because she too was wrong. Why not? Because they are connected to each other. We will see that netzach and hod are like two parts

of the body, so they both belong together. Netzach is, as it were, the good man, who comes from the right side and pe is then the bad guy, but they are connected to each other, *k'shnee pal k'gufa*, as two parts of the body. And that is why she was also sent away, that ayin. And ayin is also a kind of sin, but is called awon. What is the difference?

A few words for a moment about that sin. I had already told about sin, that there are many variations in the names of sin. Like pesha, that's crime, pesha that starts with the letter pe, that's real heavy sins. Pesha, that's really called crime. Now I give a little explanation about various sins. Pesha is really a sin which is really a crime. And awon, of that letter ayin, that is less than pesha. There is another word: chet. Make a note of it for yourself ... often we will meet that, those three. So pesha is a really heavy sin and awon is a considerably lighter sin. And chet is even lighter. He will tell us about it next time. So awon of ayin is a lighter sin than pesha, crime. And chet is even less. And a general word for sin is avera, that is the general word for sin. So we have four names now. Important to know about sin. What does sin mean? Is it more extended, heavier extended through left downwards, is it a much larger violation to a selfish reception or not? If it is really selfishly received, really absolutely deliberate and brutal, then it is pesha. Pesha is the heaviest, then we have awon and then we have chet. And the general word is awera. Four sins, everything comes with four.

Now what else? We now have a little bit of this and that. It is important that you see all those inclusions, that the head always knows what is going on in the body, in the middle. And the middle part always knows what is going on in the head. Do you understand? And that you are now going to look at that sfirah chesed with different eyes, that you will understand that chesed has many characteristics that are like keter. And that is why you will also see that keter is actually the source of chasadim. In this way you will learn the relationships between them all. And that you see, that everything is connected to each other, all three parts. Each in itself is a unity and at the same time it is part of another.

Do you see that the malchut, really the malchut of the malchut, that she gives also of her quality at the middle? And the malchut of the true malchut below, that she gives of her trait also to the head. The head has no malchut. And do you see that it is all a question of giving and receiving? The lower ones all give to above and the head gives to the middle and the head also gives to the malchut, at the bottom. In this way we will see that everything is absolutely connected. And with every element that we learn, from everything we learn, eg a piece from Tes or whatever it is, we will face the whole universe, the whole universe through a certain appearance. We will treat the entire universe. Also in this lesson we have treated the entire universe through a certain angle. Clearly?

Of course the head does not give directly to the base, but via ..., but there is always a connection. Look, for example, keter in the head who always gives to a relative, who always gives to a keter of another step. But it has to go through all the registered channels. So by chochmah, binah,... He gives to the keter of the next step, but everything has to go through as it normally does. He does not give to the chochmah, keter always gives to the keter. Chochmah always gives to chochmah of the next step. It is always like that. Why? A hand can only give to a hand. You can not shake a hand with your foot. But it always goes through the same channels, via chochmah, binah, etc. Clear?

And in this case, if it is all within one partzuf ... What is then within one partzuf? That is the same. We have said that in the general, that keter of the middle piece is chasadim, but we can also say that in the head we have ten sfirot and in the body we also have ten sfirot. And in itself the middle part, the torso has ten sfirot, he has in himself keter, chochmah, binah... he

has all ten sfirot in himself. But with regard to the whole partzuf he is only chesed, let's say, the sfirah chesed. But chesed also has ten sfirot in itself.

So keter always gives to the keter. We say so, that the representative of keter in the body is chesed, but we do not mean that keter gives to chesed, that is not possible. What do we mean? We mean that the representative of keter is chesed. Those are things that we will all start to feel fine.

When you write it down, draw it out, start on the right. Do not start on the left because that is absolutely wrong, that is not possible. The light always comes from right to left, so you always have to write it like that.

So chesed also has keter chochmah binah z'a and malchut; keter of chesed, chochmah of chesed etc. The light keter in the head gives to keter of chesed. Yes, of course through keter of chochmah, etc. etc. But always agreement to properties, never forget that the agreement is according to properties.

And after the lesson, pay attention to those two in you, that you always know who will have fun, that outward man ... Who's going to have fun? "Yes, I've had such fun ..." Do not let both of you have fun, not that the outer and inner person are having fun, because then it becomes misery. Let only the outer have fun, whereby you exert control from within: "is there enough fun or not? Is it time for something else?" etc. Note that not both have fun, but that your inner person has control over your fun.

Lesson 49

We learn Zohar, but in Zohar we see all sorts of references, all kinds of images, different images. From Tes Talmud Eser HaSfirot really all the dots will be on the i. What we are going to learn are principles of the spiritual, not distant but while you experience the light. All those definitions of the spiritual, they are not formed as in mathematics, but in the way that it comes to your heart as balm, that they automatically go into you ... that is something amazing. And then Ari will also clarify to us.

What is Tes? It is a piece of Etz Chaim, but what Yehuda himself has chosen as something striking and he comments on it. And in the night classes we learn every night a piece of pure Ari, to really taste how Ari himself Etz Chaim, the Tree of Life, all that is. It is a great study. A number of people we invite and I have asked to contribute. We have extra costs. It is also good that you make efforts, that you give something of yourself, others do not give. I know who gives 1/10, I do not ask, but someone who gives less, I want to ask. Imagine you would like to participate and you really feel that you will fall short in your daily needs etc., then you should not be ashamed to write about it. Then we will ... It is absolutely not about money.

Besides one thing about giving: if you give you do not give impulsive, it is of course fun, beautiful that you give from the heart, but impulsively you should not do it. Because impulsive giving can be deceit, self-deception. It sounds like fun, you feel good in yourself, a kick or something, then you open your wallet and then you give to someone, or you buy something in rapture. No, that is not the good giving, the true giving, then you let yourself be used at that moment, or you go in while you do not participate for 100%. You are dragged along, as it were, up above the parda, but not by pure forces. It may be that it is also whispered by unclean forces, that man will give, because that gives you a kick. For there exist klipah, klipah exists from the left and klipah exists from the right. We have spoken little about the klipah from the right. The unclean power of the right that also exists, where man gives and that klipah tells him: 'Give', because she receives from it. Clearly? The klipah of course does not want you to give, the klipah wants you to be selfish ... that you only receive. It may be that she is going to whisper you in the way she receives. You give, you open the wallet and you give that money, but she receives it. Because you only care about a pleasant feeling or something else. Then you should not do that, remember that. Why do you not have to do that? You, as a student, are allowed to do so, of course, as a lesson, but that is not put on your eternal account. What does eternal account mean? Do you have to put that on the account of the hereafter? No, the intention is that everything you do, that must be kosher, if you give you must try, that that is true giving.

What does true giving mean? That you do it for the sake of giving, because of heaven as it were. Kosher giving and not corrupt, what does that mean? That is a very fine subject. I want to talk about that. True giving is ..., so if you want to give, you should not give impulsive immediately. Because what is the result of impulsive giving? How do I know that I have given something impulsive? That I regret after impulsive giving. That you think: 'I should have given less', or 'I should have given it in a different way', that is giving impulsive. Why? You were being whispered by the unclean power. What is unclean power? You wanted to feel good, get a kick of what you give, for yourself for your own feelings, for your own, for your self-love. You wanted to caress your own love, etc. etc. Maybe you did not want that, but in reality it is. What should you do then? If you give that way, you can give millions. Society will of course give an applause, according to the standards of our world. Of course, according to the laws of our world, they will glorify you, that you are really great and righteous. You

can also become the Nobel Prize winner for peace, etc., whatever. But in your actual spiritual development you do not add something.

Everything you give here on earth, just that way that I scratch your back, so that you will scratch my back ..., everything goes with you in your grave, not with you, but with your physical sheath. What do you achieve? A person can give a million for a school, that means zero point zero for his own upgrading in true reality. Clearly? How should you give? You must pay attention when you give. Then they say: 'We have a project this or that ... and for children and such and the people ... everywhere you get that. Then they say: 'We have a project for children ...' Of course, you hear that word children, then you are naturally moved and then you want to give, because you also have a feeling for children, you have your own children. These are all emotions, which have absolutely nothing to do with the spiritual, with your progress as a true human being.

How should you give? When it comes to you having to give or that you have to decide whether or not to give, then you have to renounce it first. Do not start giving impulsively, because we have seen that that is zero point zero for your development. You have to renounce, as it were - first connecting yourself, as we say YKWK, your own partzuf at that moment - with regard to giving what you want to give, whether you think of will I give it or not. Then you must connect your four dots in your state. YKWK, eyes mouth heart and yesod, you have to connect that first. If you connect those four points, you will feel that you want to give much, much less. Much less will you then feel that you want to give and then the true reality begins. Man is created to receive only, no man has something good in himself, you should not imagine that you have something good in yourself. So if you connect all those four points within yourself, under the parda and above the parda, of that problem, of that private phenomenon giving, what matters now ... you have to connect those four above the parda and under the parda. So YKWK regarding that ..., because in every problem, in every state of receiving and giving the name of HaVaYaH is used. If I want to drink coffee, then there is also HaVaYaH, there is also taste, etc. Also there is, as it were ... your desire to drink coffee, there is also the connection, for which you do that, etc. etc.

So what do you do if you want to give impulsive? Inside you have such an inspiration to give? Once again: you have to gather your powers together, that you do not hang half of yourself outside, half, 90% or all the way. You were just on a stadium, at Ajax and you saw how great those Ajaxians had played and you were rushed along with the crowd. And before you leave, you run into that treasurer of Ajax and you give him thousand euros, because you are now completely fan of Ajax, etc., etc. That is of course no giving. Clearly? What is then giving? You connect above and below and if you have that connected to the aspect of giving ... what is its characteristic, how are you going to feel? That you want to give much less, that's a good sign. It is definitely a good sign if you will be able to give much less. After that connection with YKWK you might get a condition that you absolutely do not want to give. That is also much better than impulsive giving, absolutely. Look what I say, no religion, no one can endorse it, because they all appeal to the outer man, a little refined a little bit, but not to the spiritual.

So you will start to feel that it is hard for you to give, that is a good time. That means that you connect your body to that phenomenon of giving that you want to do. Then you go your body - body does not mean a piece of meat, but your low wishes, your wishes also to receive - as it were, join the binah, but you will feel it as ballast. It is not easy, then it is difficult for you to give and that is a great moment. You always have to overcome to give. Clearly? If it is easy for you to give, then it means that it is frivolous giving, impulsive giving. And if it is difficult

to give, then you should not think: what am I scanty - scanty is not generous - and that you then give yourself the property that you are generous. You can play comedy with yourself, you can give, but in reality you remain just like you were. You are going to be generous from the outside, but you are not going to correct yourself and that is what matters. So with giving you always have to feel ..., first prepare yourself from the inside, that you become heavy with regard to the problem. So you connect completely and then give, where you have trouble giving. What does trouble mean? That your body opposes, your body says: 'Are you crazy, you should not do that'. You always have to overcome, if you give with ease you do that in a way that they do in our world: 'I have given, I take it back'. I've also experienced it with people who give and say, "I want it back." Why? He gives first and then he asks it back again. Why? When he gives, the outer man gives. Clearly? And not the inner man.

The inner man must give and not your outer man. Remember that very well. Do not identify yourself with the outer man, for if the outer man gives then the wars come into the world. Then it becomes a comedy, giving something else. In our world, giving is therefore impulsive or pursuing other goals. Which goals? Nice or I scratch your back so that you will scratch my back. All kinds of other motives, but only for the sake of receiving. Or I receive money, or I receive something else ... does not matter. But giving must be of your inner man, if you want to give, you must first connect yourself, attach to your inner being. The inner man says giving is truth or a lie. Do I give the truth or do I give the lie? Is it a true condition that I am working with or is it a lie? Clearly? That was about giving, that you know that well.

Today is a special day, 9 Aw, 9th of the month Aw. It is forbidden even by the sages to keep yourself busy with the Torah on this day, because it is today fasting day - that began last night. And of course we do not impose anything on anyone here, to fast or something like that. Never have I said anything about you do that or do not do that, you can do everything from me, Christmas, and even if you want to do all kinds of fetishism and all kinds of pagan festivals ... that's your business, your own responsibility. That has absolutely nothing to do with the spiritual. Clearly? It has to do with emotions, with ... of course it can get in the way of the spiritual. But today it is forbidden to concern yourself with the Torah, because the Torah is pleasure, but we are learning Kabbalah and Kabbalah is something different. Kabbala gives us more shortage, a feeling for shortage, we go deeper and deeper and if you go deeper than you always get a feeling of chisaron / shortage. And we may have a shortage today. We can not have enough of it to get shortages today. Remember that very well. Because people speak of Kabbalah and they expect that by learning Kabbalah they will only have more, in everything. While the true Kabbalah is precisely to be able to handle more and more shortages, to experience more shortages in yourself, etc. Because precisely in those shortages we will receive light instead of the wishful thinking of the supposed rewards by learning the Torah for rewards, for our world, for the future world, for the children, etc. While we learn the Torah, Kabbalah absolutely separated from any interests whatsoever and precisely because of that you and the whole world will receive the true, the true giving, receive the true light.

We are going through the Zohar today. What do we understand about the Zohar? A little bit, sometimes sometimes not, it is very great, because we get even more shortage. They go outside on courses and then they feel that they have gained more. Here, every time you go home, you feel that you have more shortages. That is great, that is true learning. The whole day when I learn Zohar, I always have shortages, but I'm already used to it, but not enough either. Get used to experiencing those shortages and love them, take the shortages for granted. Then the Creator will also entrust you with the pleasure. As long as man does not want to see

the shortages, the opposite is not shown to him. Why not? If someone does not want shortages, but only wants 'nice', then from above they can not entrust something to him what is good. If someone takes shortages for granted, it means that he also will not abuse the good that is given to him. Clearly?

Great Kabbalists who then enter into a state in which they are revealed a great deal, not only revealing for his spiritual salvation, but to him things are also revealed whereby he can, for instance, materially advance enormously. Why? Because he is already capable of not misusing that. And woe - it is said so: oy we - to that Kabbalist who takes advantage of it. Sometimes Kabbalists work very hard on themselves and they have merits. And then suddenly there comes a moment when a lot is given to them, also in material respects. They are going to build up a whole empire of their merits, which they had made in the time that they were honest with Kabbalah.

There is no comedy from above. If a person has earned it, then they will give it to him. Then they trust him and then his eyes open, even for material things, for other things. He sees things and he can use them, or not. And that is also given to him to put him to the test for the next élan. Of course he deserves it, but he will not make use of it, he will thereby be able to be pushed further up by the light, to where he had never had experiences before, even higher. He saw that, for example, materially he could go even further forward ... a huge amount - that means of course in all sorts of degrees, depending on the efforts he had made in Kabbalah. If he leaves it, he will advance a lot, or use it in some way, in the way that he does not abuse it. It may be that he also earns millions, many millions, but in the way that he does not ascribe it to himself and does not abuse it. Clearly? Like Ari for example. When you do that in the wrong way, for all sorts of things ... that is wrong.

Clearly what I say? It is also for everyone of you, if you really learn Kabbalah, what we learn, sincerely, so lishma / in the name - of heaven, then you will also be revealed in all kinds of areas, also in material areas and everything, but as you will be resistant not to waste it and not to abuse it. Success is great, nothing is wrong with success. But if you book that success and you connect that with the higher, then it is success, then you say in your heart: 'My success is His success'. You connect your success with the success of the Creator, with the manifestation of the Creator, etc. That is a good success, you will continue to achieve more success, success after success, etc. As soon as you start thinking about yourself ... of course the light will leave that man and then he basically with all his riches ... empty ... and what he has now, is also step by step nibbled from him, by children, by others, who are going to waste it all and eventually he has nothing. So be careful with that, be careful in everything.

אות ע'

זו"ש, וכן ע' עון, אע"ג דאמרה דאית בי ענוה וכו': אמא עילאה נקראת ענוה.

The letter Ayin.

And that is what is written, and those are the words of the Zohar **and so is the letter ע ayin** **עון awon** awon begins with ayin and awon means sin. We have said the last time that sin is less than from the letter pe, the sin of crime/פשע pasha. But here it is עון awon, that is a lesser sin **despite the fact that she said** the letter ayin had said to the Creator, against the binah, aw'i **that there is humility in me**: the letter ayin had said: 'I have some humility .. ', because ענוה anavah is humility. Awon is sin, but anavah is another word that also starts with the letter ayin. And then she says that that is also her property, anavah that means humility. That she brought forward to let by her the world be created, so she said: 'I am humbled'. Okay, we'll see what that humility contributes **and so on**:

and now he is going to comment **the high Ima** so the binah is called **anavah / humility**. something like that, in terms of strength of course. I want to ask you, why is binah, the higher Ima, mother, why is she humble? The mother, the high mother, so the binah, she is full of chochmah and she does not want chochmah. What is the characteristic of binah? Just give. She just just wants to give. She is in a palace full of everything, but she only wants to give. And therefore giving is connected with the quality of humility. Clearly? Remember that very well. The moment you give, you operate yourself through the forces of humility, that is true humility. Humility and giving is inextricably linked, it can not be otherwise. So if someone gives with pride, or with much fanfare, then you must immediately know that that is not the true giving. Why not? One can not give without first humbling himself from within. And humbly on the inside means rising from under the parsa upwards the parsa, to binah, reducing your wish and then giving. Do you see how that is all linked to each other? But we continue with Zohar. We have said that our program is only what the Creator tells us, that is our program. And not that we have to do so many pages.

ונודע שבהיות הנצח דז"א, שהוא ע', מתלבש עם המוחין בנוקבא, היא עולה ומלבשת לאמא עילאה, ואמא מקשטת לה בקישוטהא, כנ"ל.

And it is known that since the netzach the sfirah netzach of the z'a, that he is ayin, because yud is keter, etc., etc. and ayin is netzach of z'a in those 22 letters of the alphabet **he is embedded / inlaid with the mochin** with the light chochmah. We have seen that, do you remember? **in the nukvah**, so of the higher, netzach and hod, which are embedded in the head. So actually what is embedded? Within the head are netzach and hod of z'a of the higher, which are rays within the head of the nukvah. So netzach is enveloped / embedded in the nukvah, in the head of the nukvah. When the mochin, the light of chochmah is embedded in the nukvah ... What does in the head of the nukvah mean? That she has gadlut. When the light of z'a comes into the head of nukvah ... she now has a head, that means she's already getting gadlut. And gadlut, great condition, means that she has already ascended to the binah. She can not do it in her own place ... Then, when she receives it from z'a **she rises and clothes the higher ima**, so when a lower one comes to a higher one, he becomes as the higher. Okay, temporarily, but it is. What does clothed mean? Just as a lampshade holds, as it were, the light that is in there, which shines there. Then that lampshade also shines outward. Extinguished light, less than the light itself. That means clothe, so in this case it becomes the nukvah, which rises up to the binah, the higher binah and then binah is like light. In this comparison of lamp and lampshade the lamp itself is the binah / mama / ima and the lampshade is then as nukvah. That way, that means covering [*can you not you just speak of light and kli, that the lampshade is the form that receives the content?*] It is not quite like that. The question is a good question: "Can not you say that when the nukvah rises to the binah, that the nukvah becomes kli for the binah?" That is something else, because then it is not an agreement according to property, because the binah also has her own kli. Light can not just ..., if a light is somewhere in a partzuf, somewhere in a sfirah, then light can not enter without embedding itself in a kli, so it always has to be a suitable kli, it's a kind of roughening. Binah also has a roughening, a kind of kli, in which the binah can sit. Clearly? So everything must have the bearer of the light, merkawah/bearer of the light must always be there. Binah has her own merkawah, let's say her own kli, but above that comes the nukvah. The nukvah can not come alone, just light, so let's say the radiation from her and her kli. Clearly? So that is something completely different. But still a good question. There must always be a suitable kli where it comes. That is why the lamp shade is more appropriate.

and ima so the ima, mother, or the binah **who adorns her** the nukvah **with her ornaments, as mentioned above**. Thus the nukvah coming to the binah. How then can the lower come to the higher? Like binah and nukvah, they have in common that both are female. And now

when the nukvah rises to the binah, then nukvah does not have the kli to stand there with the ima. And then the ima gives her, as it were, her dress to wear. We will learn that when we return to the beginning of the Zohar where we stopped. So the mother gives her, as it were, a sheath, and in it the nukvah can take the light that she receives there at the level of that ima, of the mother.

So nothing can be received without kli. We can do so much, but if we do not have a kli, we can not receive anything. And therefore, in every correction what we do, we must come above the parsa, above the parsa within yourself, to giving, do you remember? And when we come up, to giving, upwards your middle - from below you take that upwards to above your middle - there is always, also within ourselves, mama, there is always that ima and always watches like that eagle so that the unclean forces do not touch you. But only above the parsa. Under the parsa are all other ways that you ... The laws of the universe are such ... So first you bring it above the parsa and there you get, whatever he says, the casing of the ima, that is that female eagle, spreading her wings over those chicks. Clearly? Nukvah is like a chick, which then goes up by corrections etc. And then she obtains from the mother, above the parsa, sheaths, which is also a kind of kelim in which she can then receive the light of the ima and then also to go to her own place. We get such a feeling from the heavenly family.

וזהו שאמרה דאית בי ענוה, כי אמא שנק' ענוה מתלבשת בי.

And that is what she had said the letter ayin **that there is humility in me**, Why? It is z'a? So netzach is ayin and netzach belongs to z'a, but it is then clothed / embedded in the head of the nukvah. And that is why ayin speaks about himself, but that ayin is also enveloped by that nukvah, which then ascends to binah. And that's why ayin said that, that there is anavah in me, I have humility. And it is just as if that nukvah had said 'I have humility', because everything that is on one level is just like that level. So nukvah was with the ayin at the same level in the head of nukvah. And it rises to the binah, as we always say, "Come above the parsa and come to the binah". And binah is called - we said - anavah/humility. And when the nukvah now rises to the binah, she clothes binah and she becomes like binah. Then nukvah says, as it were, also: "There is humility in me, I have humility." For whoever receives from a humble, he also becomes humble.

And therefore we, everyone who works on himself, receives from the humble. The Creator is the humblest of all. He has all power and at the same time He comes to every man, to every creature, to everything that lives, to every grass comes the strength of the Creator, who is going to fill himself in everything that lives. In every grass you can see that YKWK In every villain, does not matter who, everywhere ... the Creator ... to the smallest of the smallest, to the most despicable thing about other creatures, who believe that it is despicable. The Creator makes himself small, that is not His own quality, but to come, to give salvation to that creature, He makes himself small, humble in regard to every creature. Likewise, it must be the case with us, with whomever you speak, to whom you address yourself, to someone who is notable in your eyes, or someone who is absolutely worthless or an animal, or everything, small animal, for everything you must be humble. Just like the Creator, that is true humility. Do you understand what I mean? That you want to give, that you want from within yourself for Him to make yourself. You may in reality not be as small as...., You have other qualities in yourself, which are high, but because of that other person or other creature, you humble yourself. For also the Creator, who is much more humble than you are and much more powerful, supreme, humbles himself in respect of every creature. Clearly what I mean? He gives life to every creature, just as mother too humbles towards others.

because ima the mother **who is called anavah / humility is embedded in me**. Do you see that? Just as we have just said. Because the Creator also Who is the Creator? The Creator is also that ima, aw'i that is the Creator. Always for us it must be: Who is the Creator? Not an

image you make, but it is always ima. Ima, the power of binah brings all salvation to us. First she brings salvation through her own wings, through her own quality, but it is not enough for the little ones, only to protect them from the outward, against the unclean forces. And then, when they have become a bit grown up, or have powers, she also brings light of chochmah, a gleam of chochmah to them within her own covering. The mother enters the child, setting herself up as a child. I sometimes see at the children's playgrounds that a mother plays with a child in such a way that it is as if she is also seven years old. Does she want to do that? Absolutely not, but because of that child she does. So you must also do against every creature. Clearly? Against the cat, against everything, you have to set yourself up that way, to be so caring and then you will come in accordance with the laws of the universe. Only that brings the fulfillment to man. So what we learn now is absolutely applicable, while we learn that you have to realize that it is not something that is somewhere in a book, but it speaks absolutely only about you. The whole Zohar speaks of one soul, of the becoming of one soul, of all the forces of one soul. What we are now learning in the Zohar, which are fueling and building up in us all those forces that are latent, dormant, present with us. And Zohar that awakens everything to us and builds it up to the laws of the universe and brings us redemption and all good.

And that was also the reason ... remember that story that I had told about that great kabbalist in southern Russia, who had given that great American businessman tips many years after the war, about those oil fields. And that person had everywhere ... he was legendary, but a real person, Hammer, an American, who had become multimillionaire. He was actually much bigger than Bill Gates, but they do not know about the money he had earned. All based on those instructions from the Kabbalist from the south of Russia. Why? He was ready to do that in a fair way. He had given up 1/10, 1/10 went to good business, but eventually at the end of his ride he had forgotten to give that 1/10. He was going to receive for himself, and he earned three billion at the entire platform, but of course it was much more, they estimated that. That whole platform, three billion, was burned in one go, at once. And shortly after, this man, actually one of the greatest business people in the world, died. And now you do not hear anything Everything has now passed over to there and there, nothing is left.

Every sentence we learn in the Zohar refers to you, to your own soul, to your own condition. And so the Zohar builds in us invisible, fine, all kinds of facets. What used to be one chunk of feelings is now formed by those invisible threads that allow light to penetrate into them, and that makes it more transparent. And thus you get within yourself - within that part of yourself that was dark - light and hope and love and life. That is life, we all have plenty of life, only it is not developed. We naturally develop in terms of our world, to control our world and things like that, there is nothing wrong with that, but lack of your own true human being to your inner being ... that is what we do now. The time has come to work on that now.

אמנם בשביל האי פשע הנ"ל בדיבור הסמוך, דאית בהו, בנצח הוד אלו, בטמירו, לכן אמר לה קב"ה לע', לא אברי כך עלמא.

However, for this pesha crime as mentioned above in the adhering statement, because there is in him, this is in Aramaic. **in this netzach and hod,** which then show the letters ayin and pe in the alphabet **in hiddenness/concealed,** so he says in her, in the head of that nukvah are those netzach and hod hidden. Nukvah has chochmah and binah in the head. In the chochmah light shines from within that is embedded in the kli, in the sfirah ayin of netzach. And in the binah in her head, there in her the sfirah shines with the light of the mochin, with the light chochmah in it, of binah/hod. Then she says, both are in her, in that nukvah.

Netzach and hod, who are transmitters of light of chochmah which is necessary for the nukvah. The netzach that wears in itself ... because netzach, hod, yesod, that is just like the

belly of the mother. It does wear down, not for itself, but for those others. So it is also for the netzach, hod, yesod, and in particular he says netzach and hod. The binah makes ten sfirot in itself, or in this case it is z'a. Z'a makes himself ten sfirot. Z'a also in himself has ima, mama and dad, every ten sfirot has mom and dad in itself. How then should the next, the higher step transfer the light to a lower one? Always through that base, above always remains keter and chochmah and the base is netzach, hod and yesod and that always falls into a next step. In the higher step, half remains, the upper half, and the bottom half is binah, z'a and malchut, which fall into a lower, in a following step to help them. And when there is gadlut, great condition when a lower stairway earns in terms of forces to receive light from a higher one, for example gadlut, it is transmitted by that base of a higher one. Netzach then brings the light of chochmah of the quality for that lower step and the hod that carries within itself, which is transferor of the light binah for the lower. Clearly? So therefore, the head of the nukvah that obtains those lights through netzach and hod. Netzach and hod are the transferers, always in every partzuf, also with us, everywhere, with every step it is so, that netzach and hod transmit lights of chochmah and binah, they give that to the lower step. Like what he says.

[Play chessed and gvurah no role in that? Are they skipped as transporters?] No, from chessed and gvurah, from that comes the light. Look, now a partzuf has to be built up, a lower partzuf. A lower partzuf may not have anything in itself, it only has one point. You can not receive anything at your own place. First you always have to go above the parsa, under the parsa you can sit and wait until something comes, nothing comes. Nothing can be received where it remains under the parsa. That is why we said: nothing comes from above if it is not stirred from below. First, the lower must make an effort to come above the parsa, your own parsa. Then you can begin to receive from a higher step and then it is built up gradually. First one sfirot of you and then two sfirot, etc. etc. And you asked about chessed, gvurah and tiferet... of course they participate in building a lower one. What are chessed, gvurah and tiferet? That is the body, the trunk of the partzuf. When a lower person comes in terms of forces, to develop a torso in himself, they receive from the corresponding sfirot in the torso. The torso gives to the torso. Clear or not? So what is first built up? If something begins to build itself up, spiritually, what does it have to build up first? First three first sfirot, so keter, chochmah, binah, so first only three sfirot, in terms of kelim, so not in terms of lights. And gradually more and more, until it becomes ten sfirot.

We always need to know the relationship between lights and kelim. Which kli is first built up below? And what light does it receive? At the very beginning I only wanted to receive in a certain situation, then nothing is being built up, then I am absolutely not seen from above, just like I do not exist. So a man, who just lives for himself, does not exist in the real reality, absolutely not. Okay, he only receives from above ner dakik, a weak light to live, as an animal, or as a bit as half..., the man who is not yet registered in the Book of Life. It is terrible when a man in our world would know in what miserable condition he is. Because if a person just wants to eat, drink and do all kinds of other things and wants nothing else and absolutely nothing spiritual, then he is absolutely not seen in the real reality. He does not exist yet, it is terrible. He just receives as the trees receive and that's all ... And it can also be a Nobel Prize winner, but if he is not registered at all, has absolutely no relationship, has nothing of his spiritual body, then he absolutely still has nothing built up. That's horrible. Of course there is almost no such thing, everyone has had a blow of the whip, of course there is in the course of history ... something exists, where one does ... Of course one lives more of the unclean forces, one experiences of the nukvah, of the unclean nukvah, of the malchut of the unclean forces. People of our world, who receive from the malchut of the unclean forces, that does not matter.

That means that... They do have power, because of all those sins that are committed. And he receives that. That can be a huge force. But in the real reality there, he does not exist yet. So just after the question ... slowly, we do not need to continue to make pages. If something starts to develop - it does not matter which wish is corrected - what is the first body ... how is the body built up? What then is the kli, the smallest kli? Not the light, but the kli. Look, there are always ten sfirot. We have said there are three kelim to the whole, but there are always ten own sfirot, not nine, not eleven, but ten sfirot. When building something, let's say of that ten sfirot, which has the smallest light when it comes in? The light always enters which sfirah? Always in the keter. So first comes the lowest light, you always need to know that. That is something ... that is just like, how do you say, multiplication tables, you should all know that, because otherwise ... First comes what light? The lowest light always comes in the highest kli. For us is the confusion of the highest and the lowest. Before all five lights come in, the highest kli is the least strong. Which kli is the true kli? That is the malchut. When all five lights come in, the malchut will receive the true light. But first the lowest light always comes in the highest kli. Remember that very well, that is the essence of everything, otherwise it is impossible to understand anything from this science. It is not difficult, but you only need to know the principle well.

So which is the lowest light? We can say nefesh, or light of malchut. The lowest light Nefesh comes in the kli keter, of course. Keter is the first, the weakest. And then the next, the somewhat thicker kli is the kli of chochmah. And even thicker kli... thicker means heavier wishes. Clearly? And the intention is that the heaviest kli must receive it and not that only the lighter kli receive. That only a lighter kli receives, that means that there is little light. So if only keter receives with you, it means that only light Nefesh is in it. If you correct another box in your kelim, chochmah, then another light can come in. In addition to nefesh, ruach can also be added. Ruach comes also... they all come first in the keter. He then enters the keter, he pushes that light nefesh, because it is weaker than light ruach. Then nefesh is under the force, as it were, of light ruach that is stronger, it continues to fall, it then descends to the kli chochmah. And then there are now two lights in it, so that means that two compartments of your kli in this state, in this correction have been corrected. Clearly?

If you earn more, you can reflect even more light. That is something that only Ari had introduced, to him heaven was revealed by the Creator. The heaven was opened for Ari, for others the heaven was still closed, also for Cordovero, Ramak it was closed, absolutely. Only he could still reflect it with his head. Of course with his head, but not experience. That is why many in our world are huge heads, have enormous wisdom, can also speak about the Creator, can also learn Torah with their heads. Torah and Talmud everything with their heads, but experience the Creator, that not. They know that the Creator is great, everything they have then ..., they can explain everything to you, but experience it for themselves, really see the Creator... in order to have that in mind, man must make himself small, humble himself, just like the ima did. And then everything that clothes the ima must be absolutely humble, because otherwise you can not clothe ima. For example, someone wants the light of ima... the light of ima is neshamah. And neshamah is already real... a soul only gets that from ima. For light of ruach and light of nefesh, these are only lights of chasadim. It's okay, but it's not enough. We also need to know all kinds of gradations, which light is chasadim and which But we get real true neshamah from ima, from mommy. And then we also get chochmah in it, that is going to shine. But we only have three kelim. Nefesh can enter, ruach and neshamah. That means with regard to all those forces that exist, but we know that we can not receive light chayah and light yechidah until the gmar tikun.

With regard to the general picture of my soul, I have only three kelim until the gmar tikun. Until the coming of the Messiah, each of us has only three kelim. Only the kli who receives

nefesh, ruach and neshamah, but with regard to my own condition. In every state I have ten kelim, in principle. But of course ... It is important to know how the lights come in and in what time they come in. So first the lowest lights come in the keter, chochmah and binah in the head. When all the lights are inside, of course the highest kli becomes... the kli with the highest light becomes keter. When all five lights come in, there is in the keter yechidah, then it is perfection, absolute. But when they are not in their place yet, when the kli has not yet been corrected, they will not enter the right places. Play at home with it, how the lights come in. Which is first, which light comes first in which kli.

Someone thought it was yesod 'From which place am I going to reflect light?' That is then from yesod. But where does that yesod stand? Of course always of that yesod we will reflect light, actually from the malchut, but the malchut is already connected to that yesod. But from the yesod ... we have said that is the letter shin. But where is that yesod? Yesod can stand in keter, in the sfirah keter. That means ... Why? Keter also has ten sfirot in himself. So the yesod can stand in the yesod of the keter, then this yesod in the keter can only reflect light for one sfirah to get the light Nefesh. If you then have enough power, then your yesod will lower in your kelim to the place of yesod of chochmah in your kelim. And then you can reflect how many lights? For two you can then already reflect, then you can already reflect two lights upwards, then you can already contain two - reflect means contain - so then you can contain the coming light. You will wrap the upcoming light, envelop means just like with the lampshade in which the lamp is. You will reflect like a lampshade the light and therein is light chochmah or whatever light.

So you're already going to get two upcoming lights of that problem, or of that phenomenon that you're building, or correcting. Getting in means experiencing, nothing comes in or out, only experienced. You make your kelim fit for those two lights, then we say it is reflected. Of course, what is reflecting? Reflection means that I apply the forces, but not that the light goes up or down somewhere, nothing comes up or down, everything is in the spiritual absolute in perfection. Only you make yourself receptive in strength as well, you then have the forces for masach, so the anti-egoistic power, where you align with those two lights. Then they can come in to you, then you have built up strength again and then you start building your third kli. And then you can come to yesod of the binah of you, then you can receive three lights. Actually, that is what we can do. And below that, kli of z'a and kli of malchut we do not have, so the general, we do not have, that means, they came out, we can not experience them. And therefore we can not bring in the real light chayah and light yechidah. They are there as surrounding light, etc., all kinds of other things, but we can not bring them within our kelim, because we do not have that kelim, as it were. 'Not yet having' means that we do not yet experience that, no one can experience it until the final correction, then we will be able to do that, but not now. Play with it, with that kind of thing which light comes in ... But of course yesod always does that reflecting.

Someone thought it was chochmah Why did you think it was chochmah? *Because the keter is a kind of or makif* Do you see that? We must not say that man says something wrong. We have to ask why people think so. So we see how the truth is smooth, the truth always has to be we always have to look at what we learn in the Zohar. If someone answers you should always ask why. It is not a wrong answer, with regard to what I had requested it is wrong. But if I go into the motivation why he had said that and he is going to explain to you what he had said, then he would be correct from his position of what he had said. Clearly? Did I ask from which sfirah are you going to reflect light, or build up masach ... Of course yesod, we say malchut, but of course we always mean yesod, because malchut does not receive. I had asked which compartment of the kli receives the first? And it was answered chochmah. I asked

why? And the reasoning or insight was because we said that keter is not really a kli, keter is like a skull. Yet we say that it always comes first. Keter means only one compartment.

So we have said netzach and hod those are transmitters of those lights of chochmah and binah for the nukvah. We say nukvah and not malchut, but it is the same. Only we say malchut when it is a mature condition, we have always said that. And nukvah we say in the sense of nekewah/feminine regarding male, as an adherence of z'a, then it is nukvah. And when the state comes from the great state of the nukvah, when she gets gadlut, great state, all ten sfirot, her private ten sfirot... Because normally until the gmar tikun nukvah can not receive a real gadlut, she can receive gadlut, but then only gadlut of half of chochmah of the light of chayah. But not for the whole light chayah. We have said that the second half of the light of chayah and yechidah comes only with the coming of the Messiah. But half of the light of chochmah to half the light of chayah of arich anpin nukvah can receive and then she also becomes malchut naturally, but not the final malchut. And when the malchut is still in the small state, she is called nukvah, the female appendage of z'a. But the meaning is that she becomes an adult, is brought up by the light etc. corrections and then comes to the same level as z'a, with the masculine power. And then they make zivug, just like aw'i, the higher pair of the heavenly family, and that is in every state. In every sfirah you have the same processes as in the entire universe. In each of your correction, even the smallest, you have to deal with the whole universe, with all those four worlds.

'In secret / veiled', that netzach and hod, who shine veiled in nukvah, in her.

therefore said to her Holy Blessed is He קב"ה is an abbreviation what we have had today. לה la is her, we had that today at the Heblet lesson, remember? That lo is an indirect object 'to him' and la is indirect object 'to her'. קב"ה these three letters, kadosh baruch hoe, that means the Holy Blessed is He. Without the letter hey/the it is just Holy Blessed is He. Then he means it as a proper name, as it were. To **the ayin, I will not create through you world.** literally translated. So, "I will not create the world through you," because in her shelter those two sfirot, netzach and hod. And those are the two letters, ayin and pe, and they are hidden in her. And she is then... netzach is awon that is also sin, but lesser sin than pe. And pe is then crime. And yet the question remains - he will explain it to us like this - how is it possible that netzach... What is netzach? Netzach belongs to z'a.

Drawing 49:

<u>Parts of partzuf</u>	<u>Names of the sfirot</u>	<u>Lights</u>
Head	K Ch B Z'A M	mochin / chochmah
Torso	C G T N H	chasadim
Base of body	C G T N H	gvurot

Look at the drawing. There are five sfirot in the head: keter, chochmah, binah, z'a and malchut. Malchut corresponds to hod. If they are in the head they are called mochin, sometimes we say that about the body, but we mean it differently. When keter falls to the body, it becomes chesed. Chochmah falls to the body, and everything has to match properties, then he is called gvurah. And binah in the body is called tiferet. Gvurah in the body is called sfirah chochmah, and keter is just like chesed. And z'a in the body is netzach and malchut in the body is hod. That's why it was all a problem with the letter pe. Why? Because the letter pe is malchut of z'a. In z'a hod is malchut. It is about quality, it is a different name, but the quality of hod in the body is the inclusion of malchut in z'a. And wherever we see malchut,

we have to think if it is malchut or something that has something to do with malchut. Hod in the torso in the condition of malchut is just like malchut, I mean he has the properties of malchut. And malchut is just like the world Assiyah, we can say so: whether malchut or the world Assiyah, it is exactly the same. Why? The whole world Assiyah is malchut, is like the sfirah malchut, only worked out. And only in the world Assiyah, or in the malchut, was the sin of Adam, there it took place and not in the higher sfirot. Of course not in the sfirah keter, but also not in the sfirah chochmah, binah, z'a, but only in the world Assiyah, or in the sfirah malchut. We must always see the connections and not names. We must see connections, then we will see.

So that's why hod was absolutely not suitable, and that's why He said ... the hod is the letter pe and the letter pe is also the pesha, first letter of the word for crime. Why is it crime? Because in him, in that letter pe, Adam had sinned and that was crime, absolutely. Clear why it is crime? And that is why we now ask ourselves: what does the letter netzach have to do with the crime? And the netzach is in the letters of the alphabet נ ayin. Then he tells us that the ayin is עון awon is lesser crime, lesser sin than crime, but it is surely something ... Yet the question must arise with us: netzach is z'a and z'a is surely the higher properties of light, of the higher. How is it that z'a ... only in the malchut there is sucking/seizing of unclean forces. What does the netzach have to do with this? Up to netzach comes the light... We will see.

Netzach and hod always carry over. The lights chochmah - mochin is that, mochin those are lights in the head - and binah that correspond to the forces of the lower steps. This drawing only indicates the correlation between the keter, chochmah, binah, z'a and malchut in the head with the names of the same sfirot in the torso, so in the second part of the partzuf ... We do not speak of lights now, we now only speak of the names of the sfirot. Clearly? Keter, chochmah and binah in the head ... when keter, chochmah and binah, as it were, fall down to form the torso, then they lose light, then only chasadim can come through in the body. And therefore in z'a, or in the torso, everything is only chasadim. So both chesed, gvurah, tiferet, netzach and hod, they are five of chasadim. And chesed, gvurah, tiferet, netzach and hod of malchut, of the lower body - or of malchut, we can also say that - are all gvurot, that is; so the same forces as in the body but then din.

Clearly? So above we have keter, chochmah, binah, z'a and malchut. If the whole partzuf receives light there, so all five lights receive, then in the head is the seat of light chochmah. Clearly? In the head it is always the seat of the light of chochmah. And in the torso - always we have to know where - there is light chasadim. And in the malchut or lower body is always the seat of that. And that is why the most important correction needs ... the only thing that needs correction is the lower body. In everything, only the lower body needs correction. And nobody cares, no teaching in the world provides a means to correct the lower body. Clearly? Therefore, only through Kabbalah does man become aware of his enormous deficits, and at the same time those shortcomings give us salvation. Because we also have to deal with the lower body, where others find absolutely no shortage, they do not feel these deficits, but we do. And when you feel those shortages, that means you too ...

Shortage means that you make your wishes smaller. That you make your wishes of your lower body smaller, that means you bring them up to binah. Why bring it up? What does it mean that you make a smaller wish when you go up? The less kelim you have, the lighter you become, the lighter your wish is, for kelim are wishes. You go from your malchut from the heavy wish of yours up to the binah, let's even say along z'a, does not matter ... Because to binah of ... whichever binah, you make your wish smaller, that means you also want to live with your shortage, because of correction. You make your wish smaller, which means that you are experiencing a shortage, but together with that shortage you can receive light of

correction. There is a huge clue here, once you get through it, more and more you will experience it and say: long live the Creator.

It is simple, it is not difficult, just do not push, sometimes push, but do not try to push. Then you will receive all life, everything, the crème de la crème you will receive in yourself, but do not push, please do not try to play the boss. So making your wish smaller means experiencing shortages. Deficit means that my wish was for all five lights, keter, chochmah, binah, z'a and malchut, five. So I wanted to receive five compartments for myself, very heavy ... And now I want correction, because I can not receive anything there, I only sit with that wish of mine of five sfirot and I can not receive that and that's why I'm suffering. Complaining means that I will stick to my wish, my heavy wish, and I will not be able to satisfy him, that is the condition of complaining. And we can complain about everything. Why? Because you are under your parsa and instead ... It is absolutely not constructive, you do not go any further. Of course you will be a little further, because suffering will take you a little further, but it takes a long time. You are going to complain and complain and then suddenly you say: 'Well it is enough'. You can not tolerate all that complaining and then you will do something about yourself. But that takes a long time, very long, that is a marathon instead of doing it in 100 meters, do you do a marathon in fits and starts. So you make your wish shorter and therefore you feel shortage of course, but you only feel the shortage temporarily, only until you make the necessary corrections. Because nobody takes away your wish, you only make your wish shorter, but nobody can take away your wish. You should not do that either, you should not distance yourself from everything, be floating ... that is absolutely not necessary, then you absolutely do not get anywhere. But only make yourself smaller with regard to your wish that is very strong with you and you can not receive anything. Then you make your wish smaller and that gives you a feeling that you are deficient.

What is that feeling? My wish is there, but I make myself shortage, so I only have one compartment left. Well, I really have to praise the Creator, that I have made myself so small. Because then I can receive one light, or receive 1/10 of the light. Better to receive 1/10 of nefesh, then to complain from your malchut, because that wish is absolutely not satisfied. And complaining means only that I feed my malchut of my wish with the heavy force of the unclean power. And that makes me complain. Clearly? If someone is complaining, you must absolutely know that he is using the unclean forces. There has been absolutely no reason in the world, never been and is not now and will not be until the coming of the Messiah to complain. That we are complaining is something else, but that is only due to not being corrected. Clearly? So make yourself small in every condition that you are working on now. You do not have to work directly on everything. If you work on one wish, you work on everything at the same time.

And the desire to come into agreement ... you always have to make it smaller, you can never bring your wish into line with the light without first working on it, without first creating a partzuf. So different compartments of this desire to bring this wish to fruition - I mean to bring this wish into line with light - then you can not help but make this wish small first. Temporarily, otherwise it is absolutely impossible, otherwise you can not. We are working on something great and I feel that you already feel that and that we have really achieved a lot. It is given to us.

How can we make any corrections at all? What is the main principle? First bring above the parsa, because there is mum, there are the wings of the ima. And in the situation that I want to correct now, I still have a shortage, I feel like a little chick with respect to the principle of similarity with characteristics. I can not come yet ... I just want to receive for myself. And now I want to correct, then I always have to go above the parsa with regard to this wish.

Okay, we have no parsah yet, we said, but you have to do everything ..., in the smallest thing you also have ten sefirot. For example, if you come to the keter, also to 1/10 of the keter of your wish, 1/10 of you from the keter of your wish always has ten sefirot with regard to himself. There is nothing, even in the smallest detail of the world, which is not in the universe. So you are now going to correct your wish, a certain wish. You only get, say 1/10 compartment of the keter. The light always comes in the keter. You now have the strength to light up 1/10 of your keter. But on its own, that 1/10 that you are already able to align yourself with the higher, that 1/10 has on itself four worlds in itself. It's great when you're going to feel that, that your smallest correction has in itself..., because everything exists, both the whole universe and the smallest detail, they have exactly the same properties, only one is big and the other small, but it's exactly the same. Papa is a two meter high basketball player and his newborn boy is less than 70 cm.

But the desire to correct yourself, you do not have to reduce it? But do we want to correct? If you want to correct already.... What is the first step of wanting to correct, what do you do? Say no, first you have to say no, so 'I will not receive', always like that. Every correction begins with saying no to receiving. But the intention is ... I would like to receive. Nobody will take it away from you, nobody will limit you. And no one tells you that you have to limit yourself, nobody tells you that you have to fast or I know what ... We do it to build up a deficit with us, just on that day like today, for example. But first you must always say no to your wish. to not receive. Saying no means that you are already coming into the keter of your kelim. Why? Saying no, is already the moment of experiencing in yourself of nefesh. Because nefesh can not be passed on, nefesh can only be received. So what you say is 'No, I'm not going to receive, I say no to my wish', that I do not want to receive. But then of course you have to have the true intentions of why you say no, so do not fight with it, but you have to come up with powers to say no. Do not just say 'No, I'm not going to receive ...', that's zero point zero. In terms of forces you have to say no, that means ... Let's say someone likes a lot of liquor ... a lot, he can not stop, he looks a lot in a glass or something, and then he wants to stop, then he wants to correct himself. What should he do? First he has to force himself to say: 'Now I stop', so he absolutely has to stop. But not for the sake of stopping, that is only for the sake of correction, for later when he will have power - so he must say that to himself - then he will receive it. Then he will drink a glass of wine or something, but then he is no longer addicted. Then he is the one who is in charge of this wish. 'He' then means his inner being, that he is then the boss and not his outer being. Clearly?

So always first say 'No ..', but say no in terms of strength and not just say it. Someone comes home, has been at a party again and his problem is alcohol. And then he comes home and quickly goes to the toilet, there he vomits and then he feels headaches and everything, miserable he feels and then he says: 'pfff ... never again ...', he says now, at this moment . But tomorrow he is awake again and then he takes a little bit again. That is not.... No means that you suffer a little, that you say no where you know that the whiskey is in the bar. That means that you are yielding powers, not that your outer human being stretches his hand to the bar and takes the whiskey, while you look inside, powerless. You always have to separate those two in yourself. While the other, your outer human being, he would like to take the bottle of whiskey from the bar, but the one who already has power, he says to him: 'Boy, no!' And he says: 'aaaah.....'. But again: 'No!'. He has a tremendous power that outward man, who has been fed for a long time, he was the boss in your being human .. And your inner man then says in a soft voice: 'No, boy, no...' ... because he has no strength yet, the inner man is always weaker than the outer one. The outer roars and the inner one is always soft, he always has a soft voice. That's why you always have to listen to the soft voice that is in you, because that

tells you a lot more. That is going to give you life and the roaring man comes from the outer man.

So first say no and then say no in this way, that your inner man gains the upper hand on your outer with respect to your wish in that phase in which you are now. That is victory, as a result of which you already obtain a certain degree of correspondence with the light in the quality, in terms of power, of the quality of nefesh. And also different nefesh, depending on the power you yield. And so you are going to build up all, say ten boxes of the keter of the keter of your kelim. So first the keter of your kelim, the smallest one and in it light nefesh the nefesh comes. And then comes a next box of chochmah the keter... all about the same wish, that wish must grow. Until this wish eventually obtains that three full kelim, as we were talking about. Then this wish is corrected, then you are in charge of your outer being with regard to this wish.

But it is not only that you correct this wish. If you correct the smallest wish, which needs corrections, then you also correct all other wishes that have nothing to do with it. Because you have a full universe in yourself, in a small way. If one spot is corrected ... take for example a glass with a black viscose stuff, really opaque like anthracite, completely black, pitch black. And you are going to make one spot in it completely transparent, as it were. Then of course the place that has become transparent, which you have corrected, is really white. But that white, that transparent, that also makes the environment a bit lighter. Then the environment of that spot that has been corrected becomes gray, as it were, instead of black. And finally the whole contents of that glass where, let's say, one drop of that absolute white stuff came in ... eventually the whole contents get a certain portion of absolute correction, by the correction of that one drop that has entered, as it were. So the one drop of nefesh, which has come in through your correction, corrects all others, in the same small amount. This is the principle of correction. It is very important to see this.

Din and gvurot, are they synonyms? Look, of course... the quality of the malchut is din and we also say gvurot. So if we say din, then we say rigor, the power of severity, the power of limitation, that is din. When we talk about the power of the limitation of the malchut, we are talking about din. If we say gvurot ... sometimes it is mixed up, but then you also have to see it as Yehudah never says it all together, he always gives nuances. If he says gvurot, he means a certain nuance of the din. Din is then what I just told you. But when he speaks of gvurot, he speaks of gvurot with respect to chasadim, malchut as the bearer of the power of gvurot, then he speaks of sfirot. Five sfirot of the power of malchut, they have the lower body, and they carry the gvurot. And in the lower body we have, of course, netzach, hod, yesod and malchut, and there is a certain degree of gvurot everywhere, of course. But in the malchut itself, there really is the true din.

That is how we will play with that and will experience all those powers in ten sfirot. We do not need to eat a whole loaf of bread to know how that bread tastes. One slice is enough. If we know how ten sfirot function, then we can overcome the whole world, that means ... When Jesus said, "I have conquered the whole world," it means nothing else than I have built my ten sfirot, I have the light enter in my ten sfirot. Clearly? That is what he has said, you have to say that like that, you have to build it up in yourself, then you will conquer the whole world. Because you are the world. If you overcome yourself, you will conquer the whole world. Was anyone up to it? No one was up to it... It is not interesting for you whether someone is up to you or not. You yourself will crucify your own body and then crucify it in the right sense, not that sad.... as we all look at the whole story sadly... it is absolutely not sad, because you are the one who wants to live. Even with Jesus, there was no sad moment in his life. If you look at the story, no moment was sad. Let alone the last moment when he was crucified, that was

the most beautiful moment of his life, because he came back to the Father. He did not need life here on earth, you should see that and not that it was sad. Of course they sold stories to ordinary people, but it was not sad at all.

And you too must do every correction in exactly the same way. When you bring the power, you make your wish small, it does not matter which wish You bring your wish up one step, one stage up. Let's say from malchut to yesod, then you have conquered the whole world to the extent that you have provided the strength to rise to yesod in terms of strength. Clearly? Before that there was no life there was only the wish to receive for yourself. Now you have gone one step up and you have reduced yourself in the sense that you have made your wish smaller. The wish always remains as it is. Do you think Yeshua/Jesus... I say Yeshua because you were all raised here, whether you believe or not, whether you had that at school or at home or... that is not important, but you still hear all that and know what that is.

He has also built himself up like that. And that's how you go, step by step... if you go up one step, make one wish smaller. What I meant is ... Do you think Yeshua/Jesus did not want a wife? He had all the wishes. He had also said it himself: "I have put all sins on me." It is also written in the Psalms that the Mashiach will also have all wishes on himself... of course it means that everything is corrected. But every wish has every human being and he will always have it, only corrected. So do you think that Yeshua / Jesus did not have a feeling for women? He had all feeling like the average farmer or a womanizer ... everything he had in himself, he had all the wishes in himself. He would prefer to have all the wives of the world in bed, but he has overcome it, that is what matters. Clearly? If someone does not have such wishes, then he has a light kli in himself, then he is just a naïve.

First reduce, lessen? Before you reduce anything, you must first say 'No!' Absolutely no, so say no. Saying no is already a victory. Clearly? If any of us would have the strength - listening carefully what I say - just to correct all his wishes, his entire package of wishes so that all wishes have been corrected to 1/10 or 1/100 of the keter of his kelim.... Do you understand what I mean? Let me put it this way, that if you were able to say no for all wishes, then you are already in heaven. Then you already have all contacts with the spiritual and you have already conquered the whole world in a certain degree of correspondence to properties of the smallest light of nefesh. Nefesh also has five in himself, so perhaps you have only now overcome ... You have said no and you may have now reached nefesh the nefesh. Then you have already raised all your wishes to the extent that you already had raised that in the keter the keter, all those wishes. In that degree you are already there and that is your agreement with the light. In that degree you also have life, the true life. True life is to the extent that you can reflect the light within yourself. In the degree of the reflection of the light, you get life; reflect from the light, so anti-egoistic power you have. Because the light comes ... you must not think ... we say about light, but it is absolutely irrelevant to me which light comes to me. For us to be important ... look what the Creator says. The light always comes in when you have kelim, it is the naïve person in our world who only wants to receive, he has nowhere a place to receive. He says, "I would like a Mercedes, I would like a castle..." But he has no room for it, he does not have kelim for that yet. He looks at a big politician, who is on TV, etc, and says, "Oh, I would like that too." What do you think how many hands you will have to shake? How long will you have to stay there in that turret in The Hague, instead of home and so. He has built up his kelim, has to build 30 or 40 years kelim, or more, you do not. That is the way it is in the spiritual. Not the years are important, but the intensity, we have to accelerate. If you say no to all your wishes, then you receive the light, then you receive the light of giving, that is great, but the goal is not to say no. Saying no is only for the sake of correction and then you should be able to say yes, that means having power to receive, you

must have that. The Creator has created us to receive, not to say no. But I only say no, because I have no strength. Clearly?

And the next is ruach. Ruach means that you already receive light and nefesh means that you can already reflect. Just say no, that means you can not yet receive, only nefesh you can experience in yourself, but you can not receive, and with ruach you can already receive. Only from ruach is man, nefesh is not a human being yet. From ruach you are human, you can already receive, etc. etc.

Everything comes, will become clear.

Lesson 50

Last time, remember, I asked the question: which compartment of a kli is filled first? That is, of course, in keter. For at the kelim first the higher are filled and then ... But if in a partzuf there is only one kli and nothing else exists, then it is said that the level of that partzuf is the level of malchut. Why? The level, qualitative, of a partzuf is always measured according to the light that settles in it. So the level of malchut which is one kli means that there is the light nefesh. So a partzuf with the level of malchut means a partzuf that has one kli, so that it can

receive the light, it has a receiver where only one light can enter: light of malchut. And what light of malchut is it? Nefesh.

This lesson is very important, I hope I know how to make it to the end, the second part in particular, already talks about the rescue formula. And it is very useful to do that again and again. And in principle we have to have seen this this time and the next time, it is repetition, but always something else.

We treated the letter ayin, we will continue with that now. So the Creator said to her: 'No, because in you is hidden the 'awon' then I will not create the world through you'. Awon, the sin of the ayin, is weaker than that of the letter pe, pesha. We will learn that.

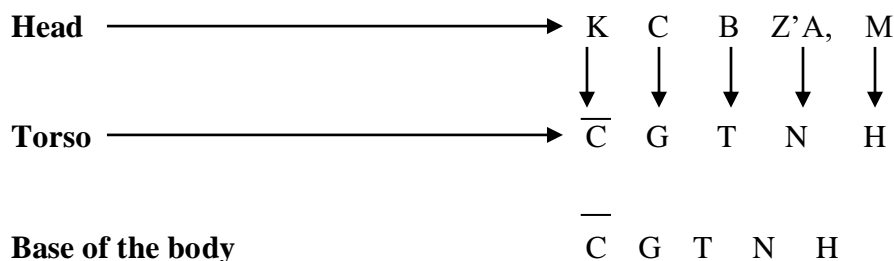
ומה שמכנה כאן הפשע בלשון עון, ולא פשע כנ"ל בפ', הוא כי עיקר הפשע אתרשים בהוד, שהוא פ', מפני שההוד דו"א הוא מהתכללות המלכות בו, שבה נאחזו הקליפות מכח החטא דעצה"ד כנ"ל

And the fact that here the pesha/crime is called here with the letter ayin with the word awon, so different from pesha. עון Awon starts with the letter ע ayin **and not like pesha/crime** really serious crime **as mentioned above in the letter פ pe**, but here it is something else, it is written with ayin and is called awon. He is going to explain to us very well how that is **because the main issue of the pesha / crime** is the serious crime. I mean spiritually, a mentally heavy offense, that is called crime **that is inscribed / incised in the hod**, in the sfirah hod **that the hod is pe**, we have seen hod is in z'a the letter pe, we know that **because the sfirah hod of z'a is the inclusion of malchut in z'a**,

Now look at the drawing, which is basically the same drawing as in the previous lesson:

Parts of the partzuf

Names of the sfirot



On the left we see the torso is z'a, that is always the case that the torso is z'a. And we see that the last sfirah is hod of z'a, qualitatively. From keter in the head has become chesed. From chochmah has become gvurah. So they became five chasadim of those five sfirot that were in the head. And the last is malchut and malchut has become... so the inclusion of malchut in z'a is hod. So malchut in the head... of course that the z'a also has its own malchut, the sfirah malchut. But if you then represent in five sfirot Look, we can show sfirot in five or in ten. The z'a consists of six, but if we display the sfirot in five, then the hod is malchut of the z'a, or of the torso. And hod is then, as it were, if there are five sfirot, the malchut of the lower body. Because they are gvurot, in terms of strength.

Look at the text: 'that hod of z'a - the last sfirah - that comes from the containment of the malchut in him' so that is not his nature. What is his nature? Netzach. Look, there are five sfirot, anywhere, the first is just like keter, chesed is like keter, gvurah is just like chochmah, the general, tiferet in the body, or in the lower body, the torso, is just like binah. And the fourth is z'a. So netzach in the body or lower body is always z'a, netzach. This is good to

remember, that if we display it in five sfirot, and hod is always the inclusion of malchut - that we had last time - malchut in the z'a. He tells us that hod is the inclusion in him of the z'a **in which** in that hod, which is actually malchut, the inclusion of malchut in z'a **klipot are attached** because the klipot are always attached to that malchut. Remember that very well, that the klipot are always attached to the malchut. And we've also learned that in Zohar with all those letters, remember? That the klipot come to binah, to the letter dalet of the malchut. And look what he says to us, that in the malchut, or in the hod of the z'a **that there grab the klipot** and now he is going to tell us why **because of / through the power of the sin of the Tree of Knowledge as above it was said.**

So what was Adam's sin? We always need to know that the Tree of Knowledge is always in Assiyah, so in the malchut. Assiyah is always ... or we speak of the world of Assiyah, or we speak of malchut, that is the same. In every sfirot there is also Assiyah and Assiyah is malchut and malchut is Assiyah. Only one speaks about the relationship of sfirot and the other talks about the relationship of worlds. And he had sinned to Assiyah. Why? His partzuf was already before the Shabbat, in the creation of the world and he had already corrected himself. Except for his lower body, his legs, which were still according to forces under the parsa, they were still in the world Briyah. And that is already the world of separation with regard to Atzilut. In Atzilut there is no separation, but there was separation. And he had sinned, he had pulled down the light chochmah, while his legs were still standing in the world Assiyah and Assiyah was under the Atzilut. And under the Atzilut is Briyah, Briyah of now, now it is under the parsa. Which worlds are there? Briyah, Yetzirah and Assiyah. And the Assiyah at that time was already half in Atzilut and the lower half was in Briyah. And that's not good ... that's okay, but he had already pulled the light down in his relationship with Chavah and that was sin. Sin is always in the Assiyah and therefore in Assiyah there is grip of the klipot, but in z'a that is not the case.

So clearly why it is hod? Because hod of z'a is actually containment of malchut in z'a. So it is malchut. And that's why it's just like ... there was a great governor in Palestine, so in the land of Israel in the past, of a certain big region. And - I had already told you about this one time - he was just a pig farmer. He was not a Jew, he was of those peoples who were there ... Sanherib, that was a great general and he had brought all those different peoples there. He was a descendant of it and after that he became a great governor there. And he always remembered the fact that he was just a pig farmer and he did not disguise either. Because the quality of him was just like malchut and in malchut sin was committed. And if you are going to connect the malchut to the z'a, it will still remain malchut. Clearly?

And that is why we also see that all sfirot are connected to each other and they all ensure that the malchut is corrected as well. Malchut is also in the head of a partzuf, malchut is also in the body of a partzuf and malchut is in the lower body of a partzuf. Of course in the lower body of a partzuf, there is real malchut and there is real suction of klipot. Connection of malchut in the torso, so hod as we call it, there is also ... that is closer to the real true lower body and of course there is also a certain suction of klipot ... actually in hod is sucking of klipot, also in hod of z'a. But in netzach not anymore, the quality of netzach is z'a, always is netzach z'a. And in the head we also have malchut, in the head is of course the least, because that is so far from the klipot. Because in the lower body, there are all the klipot, but their seizing also spreads.

Because of the sin of Adam it all goes to ... everywhere actually there is some damage done. Also in the connection of malchut in the head, there is a little bit of damage, because there is malchut. Everywhere malchut is sitting, there is some or a large form of suction of unclean

forces. And vice versa, it is also the case that wherever keter is ... keter, chochmah and binah, so the first three properties the first three are actually always impenetrable. The first three are inconceivable until the gmar tikun, so the first three, keter, chochmah and binah. And when they are also in the lower body, in chesed, gvurah and tiferet, then even in the lowest - let's say - in the malchut the malchut of Assiyah you also have keter, chochmah and binah, I mean private, own keter, chochmah and binah and they are also incomprehensible. So the real keter, chochmah and binah of every partzuf ... we talk about that ..., but the real true light of the keter, chochmah and binah, that is only after the gmar tikun. Clearly? Only the bottom seven sefirot are comprehensible. Remember that very well. But the first three not. We speak of course that the light comes in the keter, chochmah and binah, but not really the light of keter, of yechidah, but a substitution, a kind of form of it, but not the real light of yechidah comes in keter. Clearly? So every three parts of a partzuf know each other and are connected to each other. The good - keter, chochmah and binah - is also present in the lower body. And malchut, which represents the Tree of Knowledge of Good and Evil, so what Adam had violated, that is present in the head, even in Arich Anpin, there already begins something in the embryo, not yet the unclean power but germs of that.

אבל נצח דו"א כבר הוא מדת עצמו דו"א, שלפי האמת אין אחיזה לקלי' בו, אלא בסוד בהדי הוצא לקי כרבא
 ב"ק צ"ב נאחזו הקלי' גם בנצח. כנודע.

But the netzach of z'a the real netzach, so netzach of the torso **that is already the property of z'a itself**, z'a is already the property of the Creator himself. What then is z'a regarding the worlds, which world is z'a? Yetzirah. We can always say that, z'a or Yetzirah. And from Yetzirah we know that there was no sin of Adam. Actually in the first part of the partzuf of the z'a, in the second part there is something that is hidden. **that according to the truth/truly spoken there is no seizing of the klipot in him**, in z'a. So always remember, that if it is really malchut, then there are real problems, but not in the z'a. That is why it is always important for us to get out to z'a. **but in the secret/in the essence** and then there comes a verse from the Talmud *b'hadey hotza lakey ch'raba* / **בהדי הוצא לקי כרבא** is a fixed expression, a saying, or so. It means something like: **"together with the culprit also the righteous suffers"**, so if a culprit does something wrong, then the righteous also suffers; the good must suffer among the evils. **that the klipot are also attached to the netzach. As is known.**

We also talked a little bit about it on one of our other lessons, that a great generation was there in ancient times, they did well, but they did not point out others to their bad deeds. And then they were also punished. A great righteous one, if he himself lives a righteous life, but he does not point others to their deficits ... others means ministers, ministers of propaganda and all kinds of other ministers and all sorts of other important people ... If he then does not point out to them their mistakes, then he also does not fulfill his calling, as it were. And that is why we also see that in every generation they did have prophets in the past, in our time no longer. They had prophets who did not hold back, not that they were heroes, but just, they could not deny themselves, they could not deny the Creator. Those are the people who are not evil speakers, but they can not ... they have to pass it all on. Otherwise they can not come to terms with themselves.

What they did with that Jeremiah, what did they do to him? They had thrown him into a dungeon. What did they do to him? How did they treat them? They had treated them like pigs. And therefore, the people naturally get paid for their actions. What did they do with Zacharias? They had done terrible things. The prophets who came from above to save them, they had killed them. They had killed them terribly. All those prophets came there to give them salvation, not that they themselves.... but they just had to do that.

This expression **בהדי הוצא לקי כרבא** / *b'hadey hotza lakey ch'raba*... what does he want to say with it? Because netzach and hod are connected together, netzach and hod are connected everywhere, that is the right leg and left leg and they are connected to each other. The right leg can say 'I am better than you', but both are responsible for each other. Like the right leg means right line in the spiritual work and left leg means left line in the spiritual work. Which is the culprit with regard to these two? Of course the left one, because in the left line all the klipot are sucked in. And so it is also between netzach and hod. Netzach is clean, netzach of z'a is clean..., I mean that he is from the right side and hod is then from the left side, the left leg as it were. But because they pull up together, two legs always go together everywhere, you do not go with one leg ... Therefore, because they pull up together and that hod that leads always where? Look, if people go on the street, then the one leg says go there, there it is tidy, a neat neighborhood or neat intentions. And the left leg always wants to bring him to where he can sin. In terms of spiritual forces, of course, it has nothing to do with our physical legs, but with the spiritual.

Let's give an example of that netzach and hod, that two people just walk, just outside. And that one of those two is, say a thief, or maybe a robber. And the other, the right, who invited him to go somewhere together, he may not know about that ... And they're going to walk somewhere. And then they come to a certain house, a villa or something. And then that culprit says to the other person who is a good man: 'You know what, just stay outside for a while ..' He has a cell phone and says 'and immediately tell me when someone arrives. When somebody arrives, let me know. "But he does not say what his intentions are and he says," I'll come straight out. "So the one who is still outside, he absolutely does not know anything about it, and he looks so at the moon and the trees, a beautiful environment... he looks around a bit. And the other one, who goes into the house, has broken the door and is going to rob, steal, and all. And then suddenly the alarm system goes off and the police arrive and both are arrested. So the other one, who was outside, said: "I know absolutely nothing about that." But they immediately saw that he had a cell phone and that he wanted to pass it on when somebody arrived. Well, they are put in the prison together and they are also punished together. Of course he gets less, but because he got up with that bad guy ...

That is also the intention of what he tells us a bit about that netzach and hod. Netzach is pure, that is z'a, but because he went up, because he is connected to the hod, he also obtains a form of that crime from that hod. Hod is called crime, which crime? The crime of Adam, so the crime of sin to the Tree of Knowledge, so from the malchut or from Assiyah. And the netzach does not know that, but because he is connected to that hod, therefore he also obtains awon, not pesha, no serious sin, but yet he becomes connected and he gets sin that is called awon.

ולכן נבחן בו זה הקלקול בשם עון, להורות כי באמת ישר הוא אלא שנתעוות מכה חיבורו עם ההוד. עי' בתלמוד עשר ספירות דף אלף צ' ד"ה אבל, ובאו"פ.

And therefore in them it is considered in netzach this damage that is seen in the name of awon, so not as pesha, pesha is really heavy, of malchut. But with him it is considered awon, so less **to learn from it because in reality he is good / righteous but he** **נתעוות/nitawat**, there is the word awon, and 'nit' means a reciprocal verb 'himself', it comes from crooked, making itself crooked. So structuring itself in a crooked way, deflecting the straight path. That is that sin of that netzach. So it's actually a little lost in something ... confused, by confusion committing a sin, by confusion, by that kind of thing. So: **is confused** you can also say: bends off the straight road **by virtue of/through his connection to the hod**. so he is twisted, he is lost, as it were, lost through his connection with hod.

You see how important it is what we are learning now, always ... Look, you have to see it like that, the principle: If we learn about higher things, then you always have to connect it with the

lower one, that's always the principle, there exists such a principle that you should not only stay with the higher, but always connect with the lower. So when we say ... for example, when we speak of hod and netzach, he says that the netzach has been misled by the hod, has come to sin. Then it is also for us the doctrine to choose a good environment. Always pay attention with whom you are going to walk, with whom you ... also in your spiritual work. Always pay attention. Okay, the other person may not be a thief, but it can be a real killer with whom you are going to walk. What does that mean? That he is going to kill you on the way. What does that mean? That he is going to ruin all your spiritual, as it were. He will talk to you about all sorts of innocent things 'Let's relax ...' and all sorts of other things, he will talk to you about things, where your spiritual growth, which you had experienced - you worked on yourself for example all week - and then are you going to walk with him for a couple of hours during the weekend and then the whole work that you have worked on - of course nothing will disappear in the spiritual - yet he will bring you down to his level. He does not want to destroy anything, but he is like that, that is his world.

How important is it to know who we are dealing with, or else deal with him and only small talk, but then you know for sure that you only chat about this and that. Because otherwise he will take you directly to ... he will kill you. Clearly? So even if we speak, for example, about murders in the Torah, even then we mean only that. It is not that someone really was killed, that does not interest us physically. But if one speaks of murder, then of course we speak in the first instance about spiritual murder. Also the murder of prophets is not only physical, but in the first instance it is of course spiritual, that they make life difficult for them instead of being ... just like actually ... Do you know what the environment said about the prophets? 'He is a bit abnormal.', 'He has to have himself tested by a psychiatrist', undergo a psychological test, in our time we would say: 'Well, we will send him to a psychiatrist.' He is a little different, because he is not of this world. Clearly what it is? So that means killing. So we have to be careful that we do not pull up with the hod. Very important.

ומה שאינו אומר באות ע', עאלת אות ע', כמו שאומר בכל האותיות, אלא שכללה יחד עם הפ', הוא מפני שנצח ויהוד הם תרי פלגי דגופא, ולפיכך עלו באמת שתיהן כאחת, אלא שהזוהר מבאר טעם כל אחת לחוד, בזו אחר זו.

And the fact that it is not said with the letter ayin as the Zohar says **that the letter ayin came in**, with each letter it says: "and that letter came in for the Creator." Why is it not here that the letter ayin came in for the Creator? **as he says** is written in the Torah **with each letter**, that every letter appears before the Creator. Why is it not here in the letter ayin, in the Zohar, that the letter ayin appears before the Creator? **but she** the letter ayin **was enclosed with the letter pe**, they are always together, the left leg and the right leg of ... and they, hod and netzach, were together with the letter pe **that comes** that is very important to note by yourself **because netzach and hod are two parts of the body**, remember that very well! Netzach and hod are very connected to each other, they are two parts of the body, as it were, connected to each other **and therefore both they rise as one**, together they came to that audience at the binah, of the Creator, because they are both connected **because the Zohar explains the reason of each letter separately**, so the Zohar tells about each letter separately **one after the other**. and therefore we are told here that ayin also had a conversation with the Creator, with the binah. But it is not said that ayin came in, because ayin came in with the pe. Together they came in, but it was mentioned separately about that ayin.

And now pay attention to what is now. We are now going to learn about the letter samech, which is worth being born for, to read and to hear. So be careful. Look at what's going on ... because that's really the rescue formula that we're going to treat now, how that works. That we are going to feel that. Who knows? If my people know this, if my people would know

anything about it, then the Mashiach would come, then real salvation would come all over the world. If one were to learn what we are going to learn now, if my people would learn that ... really learn, only this page, there would be no more wars on earth, no more bullet would come into Israel if this page were to be learned. Let alone more than that.. So very careful... look now, what we are going to learn here... what I am telling here is absolutely the truth. We will all start to feel that, but look closely, careful with that. What I say is so and when we learn that, we of course make corrections, which is unprecedented. Here is the salvation.

Ot samech, we first go to the basic text of the Zohar itself.

(כח) עאלת את מ ס, אמרה קמיה : רבון * עלמין, ניהא קמך למברי בי עלמא, דאית בי : סמיכא לנפלין, דכתיב ע סומך ה' לכל הנופלים. ז אמר לה : על דא אנת צריך לאתרך, ולא תזוז מניה, אי את נפיק מאתרך, מה תהא עלייהו דאינון ה נפילין, הואיל ואינון סמיכין עלך. מיד נפקת מקמיה.

28 The letter samech came in, she said to Him: Master of the worlds, it is good for You to create the world through me, because in me there is support for the fallen, because it is written it is not said where it is, but that is in the Psalm 145, a very important Psalm, there it is written and if I am not mistaken in verse 14. For this Psalm 145 is structured in alphabetical order, so 22 verses from alef, bet, etc., really Kabbalistic **HaVaYaH supports all fallen. He said to her:** so the Creator, binah, who says to her, the letter samech **That's why you have to stay in your place, and do not move,** move in the sense of displacement **if you leave your place where you stand in the alphabet, what will it be to those who are fallen,** we will see what it all is **because they rely on you** on the letter samech. **She immediately went away from Him.**

אות ס'

(כח) עאלת את ס' וכו' : נכנסה אות ס', אמרה לפניו : רבון העולמים, טוב לפניך לברוא בי את העולם. כי יש בי סמיכה לנופלים, שכתוב, סומך ה' לכל הנופלים. אמר לה : משום זה את צריכה למקומך, ואל תזוזי ממנו, שאם את יוצאת ממקומך, שבמלה סמך, אלו הנופלים מה יהיה עליהם, מאחר שהם סמוכים עליך. מיד יצאה מלפניו.

The letter samech. the letter samech is 60

28) The letter samech has entered the words of Zohar etc. : **The letter samech has come in, she said to Him: The Master of the Worlds, it is good for You to create the world by me. Because in me there is support** look at the word סמיכה/smicha and that means support. That she says: Look, I start with support. And the word samech, those three letters also mean support. The full name of the letter ס is סמך samech means support. Samech as we pronounce it is support, so the root, the root meaning is support. Because she says so: Because in me there is סמיכה/smicha/support **to the fallen**, well, and if there is support in me for the fallen, then you can create the world through me. **for it is written** in the verse of Psalm 145 **HaVaYa'H supports all fallen.** סומך somech means supports **He said to her: Therefore you need your place,** you need your place where you stand **and do not move yourself away from it, if you leave your place,** and he now gives his own addition. He tells us which place **the place in the name samech.** the letter samech is three letters: samech mem kaf: סמך. So samech is also support **What will happen to those fallen, since they rely on you** on that samech. All fallen support on that samech. **He immediately departed from His face.**

And what comes next is really special my friends, there is really ... everything is given, the table is ready. When Zohar was given, everything was given, only one does not want it. People want to live for their family. And if someone wants to live for his family, then the misery comes. Is it wrong to live for his family? Absolutely not. But there are two ways to

live for his family. How can one deal with his family? One can deal with his family as an animal. How? One can, let's say, make a child and leave his wife, quickly make a child and leave. Or make a child and give the woman a blow and then leave. And all variations on that. Throw her while she is still pregnant and call her by all names, etc. I mean spiritually, not just flat. So in a variety of ways, treat her in a terrible way. And do not think that it only happens to certain peoples, it happens everywhere. But what does this mean? This means klipah from the left. Remember that very well. Handle his family beastly, that is klipah from the left. There are also different variations in the klipah of the left, dealing with his family that way, that is klipah from the left, real brutality with his neighbor.

But there is something else, there is another - how can I say that? - a great perverse love for the family. So, let's say, excessive love for his family and that is not good. Do you hear what I say? So excessive love for his family, for his children, that is klipah from the right. They are not my words, Moshe knew this. For the people of Israel were chosen, absolutely, but they had the klipah from the right. For them, the family was like G'd. They did everything for the family, that is in the people. But ordinary love for your family is great. But when people say: 'I love my family more than HaKadosh Baruch, the Creator', then it is klipah. Clearly? Everyone hears what I say? When people say 'I love my family more than the Creator', then the unclean force suggests your love for your children, for your family and also for your people. Do you hear that? Also excessive love for your people, for your fatherland etc.

Look what Nazi Germany has made of that, that was also love for the fatherland; also what the Communists have made of it. In Soviet Russia it was the case that they made communes and they were married, they were husband and wife, but everything is from the commune. Okay, you're married, but are you so greedy? They slept with everyone, men, women, communists, all the same. And from whom the child was, that was not important, that was all of the commune, for the fatherland ... that was true love, love for the fellow man. Does not matter who begets my child with my wife, does not matter. That is then love for the family etc., the same klipah from the right. And that is what you hear from me, that I say that that is wrong. Also in my people that is wrong if they prefer the family to the Creator and they say that openly, and then the wars come, all those shelling...

And then another secret that I reveal to you from Zohar. Who can hear what I tell you? My people do not know it either. Listen carefully to what I say. There are two ways for the correction. And in this the people of Israel do distinguish themselves from all other peoples, but it does not mean that it is something else. Listen carefully to what I say, because here is a secret, an absolute secret. This people is absolutely chosen and why are we always talking about Yisrael, about this people ... Why are all eyes looking at Israel, even now? Look, a small country and everyone looks at it, because there is the liberation, there is ... and pain and liberation is there in that piece of land ... that tiny part and all eyes look at it. What I tell you ... about the whole world, no rabbi in the world can tell you that, with all their chochmah, with all their 50, 70 years of learning, they have no wisdom, their wisdom is dead. Look what I say, it is not my wisdom, the wisdom is in Zohar. But no rabbi is up to the task of the Torah at this time, only of course those few who learn Zohar. There are many who learn Zohar, much more than I do, but I mean, I've touched it, I can see secrets. Look, when this people.... Why am I speaking about this? My job is not only teaching, but also generating certain powers from above, correction, also in this time.

So how is this people corrected and how are all other peoples corrected in a different way? Listen well. The people of Israel are being corrected First, there are so many peoples, why do we speak only about this people? Because everything is in this people, all peoples are in

this people. So we can learn in this people everything that is in the world, all the forces that are in the world can we learn from history ... Everything that happens to this people has absolutely to do with us. Even now what is happening in Israel has to do with all of us, it is not a national affair, it is an occasion of the whole world. Why? Zohar tells us that. Because in this nation is the whole world, all peoples are representative in this people. Look at this people, Falashim, Negroes, Jews... In Japan are Japanese Jews... If you look at Chinese Jews, they are really Chinese. They have everything in themselves. Thus the Creator made this people opposite all other nations, that they learn to correct themselves by means of this people. And now we look further: this people is corrected on a ... look, what I tell you no goy has heard, no non-Jew has ever heard this. They do not know it themselves, but how is this people governed? If a Jew sins, because we are talking a lot about sin now, he gets the blows from the left. What does that mean? Him is then, as it were, given with a whip from the left, then he returns to the right. Listen very well, slowly, watch what I say, just record, not think, but try to record it, then you will also understand yourself, how you are corrected.

The essence of a Jew is right, grace, that is the power of the Jew, that is given to the Jews. So there is absolutely mercy within the Jew. And if a Jew goes wrong with things, then he comes to the left, then he comes into the field of other peoples, where other peoples are also needed. Because that is also necessary. Din has been given to the other peoples. So if a Jew, or a nation, or a whole nation, sins, that people or that country, or every Jew separately, or the state of the Jew, is bombarded from the left by the left to bring him back to the right. Because if a Jew does not come to the right to be forced or pulled to the right to come in the middle. Because the Jewish people is the middle line... I had said pushed right to come to the middle. The center line is the Jewish people. Clearly? Really right, all the way to the right, that is something else, but to the middle.

So again: if a Jew sins, he becomes left... with the whip... that power... in any way... From the left he is pulled to the right to come to the middle. It is the other way around with the peoples of the world. Just accept it, it is no different. How man is drawn to the truth does not matter. Jews are given it to them from the left so that they come to the middle. And with the peoples it is the other way round, with all peoples it is the other way round, which are corrected from the right. So from the right as it were is given a blow to a non-Jew. Does not matter from which direction, because we need both sides, because two forces created the Creator. But the non-Jew, for example, receives from the right, from grace. Because of the grace, he is belittled, that he makes himself small and that gives him healing. Clearly, do you hear what I'm saying? So by grace, by what comes from the right, that indicates the salvation and correction... the right gives the correction to the left. All peoples thus get from the right and this people gets from the left. That is why, what we see now, for example, all those movements, they also come from the left. From the left they come, until the people go back to the middle. Why? When will that be? When comes such a correction from left with Jews? Only then if they deviate too much to the left. And what does it mean to the left? That they will serve themselves with the same hardness, din, as the nations. While with the Jews it is just the opposite, it is not the weapon of the Jew. The weapon of the Jew is grace and going to the middle, with that he also brings correction to all peoples, that is why everything is in this people. It may be difficult what I tell you, but....

The intention is that these people, small and large and also in rural areas, return to the Creator. What is the Creator? That is the center line, HaVaYaH is the center line. They must then make a jerk to the middle. What does that mean? That means not robbing, not fooling taxes, not cheating each other, comply with everything in the Torah, nothing else. Then it will happen. Do you understand? They have to defend the country and all other things. It is not but they must do that inside, the attitude, then they will attract the true light, then they will

know how they can get out of the impasse. But not now, because they themselves are left now, together with the other peoples are on the left and the other peoples are trying to help them from the left and if they themselves are in the left, then nothing comes out of it my friends, absolutely nothing. With all the support for Israel it has a counterproductive effect. Do you understand what I mean? A counterproductive effect... it must be that from the left they are cracking the whip, then they will be forced to love the Creator. You have to oblige them to learn the Torah, they have to instruct them in the UN, that they learn Zohar everywhere in school, that brings healing to all mankind and nothing else. With weapons, nothing comes from that. Do you think something is going to happen? Nothing comes from that. Before this people really shouts to the Creator, just as was the case in Egypt, peace never comes. And who brings that non-peace? The Creator himself. How do the testings come? From above, from Lebanon, because everything comes from above. Hezbollah is absolutely supported by HaVaYaH.

Do you understand what I say? Who says what I say? I absolutely do not care. The Creator tells me to say that. Remember that very well. Not that it is all good, those who bombard them, but because of the wrong life, because of the fact that this people tends to the left, it wants to be like all peoples, then the peoples can not stand it. Why? How can the peoples come to correction if this people does not. That is absolutely impossible, they can not understand that, that this is impossible, if the Jews do not, how can the non-Jews come to the Creator? They talk about the Creator, they want to, they all go to speak about the Creator, distant: 'Your Majesty, etc.' While the Jews have to bring it ... the love for the Creator, so that they say 'You' to the Creator. And the whole world must say "You" to the Creator and not otherwise.

So everything is in this people, absolutely, but what I say is in the general, for us this is not important. You have to work on yourself, only then will it help you. Clearly? You must see it within yourself, that if you are being bombarded by your inner Hezbollah, your inner Hezbollah will excite you because you are sitting too far to the left. Then you must of course defend your country Israel. Your good, your inner man, that is the land of Israel. Clearly? Your inner man is the land of Israel. And if you do not do well, you will be bombarded by this and by that. Otherwise no one will touch that land, it is only because of our sins, absolutely, through me, through this people, through our sins this comes. That we are not faithful to the Creator, because then every man, everyone would see that this people with the stamp of the Creator is marked. But because they want it to be democratic and all kinds of other things like other peoples ... while this people is absolutely put here on earth in a different way. That is why all this happens and that is why all faces look to this country. Because in this country there is absolutely the great amount of unclean forces. And in that, just in those unclean powers there is absolute holiness, because the closer you get to the Creator, the more guards will come. And the guards are those klipot. Klipot are not something wrong. They are only klipot until I can see that I then, as it were, am bombarded by the klipot. But if I arouse the forces in me and work on them, purify myself, then instead of the klipot, I get to see light, newer comprehensions, etc. Clear?

And now we continue with the Zohar.

ביאור הדברים, אות ס' היא ת"ת דז"א, והיא בחינת בינה דגופא, כי הכח"ב שנעשו בז"א לחסדים נשתנו שמיהו לחג"ת, כנודע, והנה הבינה נחלקה לב' בחינות ג"ר וז"ת, שהג"ר שבה נעשו לאו"א עילאין ומלבישין מחזה ולמעלה דא"א, ונחשבין עוד לבחינת ראש דא"א

Explanation of words, the letter samech is tiferet of z'a Why? The letter ס is 60. From the 22 letters z'a begins with י. The next letter is כ 20, ל is 30, מ is 40, נ is 50 and ס is 60. The 6th

sfirah from ' is tiferet, so ם is tiferet of z'a **and that is binah of the body**, remember that very well.

Look at the drawing above. We have there head, torso/z'a and the lower body. Tiferet in the body is binah in the head. Look, tiferet in the body has the same characteristics as binah in the head. Remember that very well, then you know what tiferet is, because tiferet is a particularly important sfirah in the body.

So he says that tiferet is binah of the body, the middle part of the sfirot. And now he is going to tell what I have drawn **because** the three sfirot **keter chochmah binah** who are in the head **have become in z'a chasadim** so keter, chochmah, binah, z'a and malchut in the head, when they fell to the body then changed their quality of chochmah into chasadim, into grace. And the lower body is din or gvurah. So what he tells us is that it changed into chasadim in the torso. The torso is z'a **the names of these three have been changed to ChaGa'T / chesed gvurah tiferet, as is known, and see here** now comes the introduction, we talked a little about it, but now really pay attention. **that the binah is divided into two aspects in ג'ר ga'r** is gimel rishonot, the three first sfirot **and ז'ת za't** zayin tachtonot/the seven lower sfirot. What happened in the partzuf Atzilut? Keter and chochmah, who remained in the head and binah who came down/out. That is one of the most important tikunim/corrections made from above in the world Atzilut.

What does he say to us? That when the binah has come under the head, then that binah is divided into two parts, so abba and ima divided into two parts, the upper part and the lower part. **that her three first sfirot** Where does the binah of the body end? Which sfirah is binah of the body? Tiferet. Look carefully, the binah was in the head and then there were only three sfirot. She had ten sfirot, three in the head of herself ... Look, in the head we always have three sfirot: keter, chochmah and binah. And each has 10 sfirot in itself. When binah descends from the head into the body, she is divided. And she now belongs to the body, because she is now out of the head, then she is seen as body. Her 10 sfirot are now divided, she is indeed of the head, for she keeps that 10 sfirot - not as z'a, because z'a has six sfirot, z'a has no head. But the binah who has fallen from the head has a head, has 10 sfirot, her ga'r in the body has become six, her ga'r/three first sfirot, they have six sfirot in themselves: chochmah, binah, daat, chesed, gvurah and tiferet. We see that her three first sfirot have become six in the body. Instead of three, it becomes six... and ends with chesed, gvurah, tiferet. And above that we still have the head, because chochmah, binah and daat, that is a part that came from the head. And look what he says: that the first three sfirot of the binah **have become the upper abba and ima** this is very important to us: the first ones are aw'i and they are the carriers of chasadim, who have no need of chochmah, abba and ima, but those four lower ones of that binah, they need it. And he will tell us why. They do need it to give to the lower, because the lower all need chochmah. But these upper ones, those six sfirot of the abba and ima, the upper sfirot of father and mother, who have for themselves 10. And from the bottom four sfirot of the binah has become the partzuf YisSu'T that is also a separate partzuf that does need chochmah, but to pass on to z'a and malchut. **and they clothe/envelop the chaze and down from A'A.**

For the sake of clarity I have drawn it as lines, as light comes down, so I have drawn that. All light comes down only through the Arich Anpin. Arich Anpin has, as it were, a pivot function, all light comes in from the EinSof via the Arich Anpin. And all the other....Arich Anpin is, as it were, the lamp that shines. And Aw'I, YisSu'T - that is the second part of binah, and z'a and malchut, those are lampshades, that cover different heights of the lamp.

Let's put it this way: you can see Arich Anpin as 'daylight' which is vertical and the higher, the more he shines, has more power. And the lower the less power he has. So you have to see that. Such a plank of daylight and then vertically and the higher the sharper the light is, that is Arich Anpin. And on top, around him, but not the head, the head touches no one, because the head rises above all other partzufim, the head stays open, only the lamp shines, so the highest light. But the place of the sfirot chesed, gvurah and tiferet, so the body of Arich Anpin, there is less light of course, less light than above in the head. And that part, chesed gvurah tiferet of Arich Anpin, that shines a lot too, but less than in the head of Arich Anpin; that clothes the higher part of binah, from binah it is less than Arich Anpin. So the higher part of binah is, as it were, a lampshade with respect to the inner part where the light shines from Arich Anpin, the part of chesed gvurah tiferet.

Well my friends, from this part the whole universe lives up to the gmar tikun. Until the arrival of the Mashiach we receive light only from here, from chesed, gvurah and tiferet from Arich Anpin, but not from the head. We'll see with the correction how that all... binah can do something with the head. Binah comes in the head and takes chochmah down from binah - but not from Arich Anpin - that's where we live from all those 6,000 years, from chesed, gvurah and tiferet.

So what he says to us, take a good look, that upper part where you're standing, that upper part of the binah, that is the shell of the part where the light shines, of the part of the body of Arich Anpin, chesed gvurah tiferet . And we need to know what it means that it is at one level. Look, the upper part of the binah, ga'r the binah, which is at the same level as chesed gvurah tiferet of Arich Anpin. And if it's on the same level ... There is the law in the universe - that's why we always have to learn principles - if two objects are on the same level, one is inward and the other is outward, then they have something in common, then they have the same quality. Of course, the envelope drains from the light, from the inner, so from chesed gvurah tiferet of Arich Anpin. We will learn this step by step. Look, they are at the same height, so abba we ima, the higher part of abba we ima, feeds itself, receives the light of life from that chesed gvurah tiferet of Arich Anpin, because they are at the same height. And she's going to pass that on down, she goes her own way, she's the boss again, she's the spotlight for something else, but Arich Anpin is shining inside, you have to know that. All the light comes only from that Arich Anpin. And now look, where does Arich Anpin end? Somewhere here, at the parsa. So we see that it somewhere too... The tabur is a bit higher. We see that from his tabur, his navel, down, there is already the place of z'a. So something has to happen now in which all those lower forces will also go up, where they can pull down the light of salvation from the binah that comes into the head of Arich Anpin, directly from the head of Arich Anpin. And we will learn that, how it all goes. Soon everything will be known to you step by step and you will feel it all.

And now we continue. Look what he is saying now: that they, the abba we ima... So that they, the three first ones, that upper part of abba we ima, they came from the head. **and they are still regarded as the head of Arich Anpin** They are considered as if they are still in the head of Arich Anpin. Why? Because they are the first three sfirot of the binah. And those three first sfirot of the binah are full of chochmah, but they do not need chochmah. They only choose chasadim / grace. What does that mean? Why is that, how is it that this happens in the world of Atzilut? Because they are all properties of the four stages of light. Do you remember the four stages of light? Keter gives to chochmah and chochmah just receives like a baby, who receives it so and ready. And then chochmah gives the light to binah. And what is the reaction of binah? She says no, thank you. She does not want to receive, the binah wants to give. Well, everything that is above and has been a law remains law afterwards. The property of light in

forming malchut.... remember? Malchut of the world of infinity...., then keter, then chochmah and then binah and that wants only to give, but not receive. Then the quality of binah is the same everywhere. Also in the binah of the malchut the malchut of Assiyah, or in binah the malchut of Assiyah is giving.

As a matter of fact – hear this well - the power of the binah of the malchut the malchut of Assiyah is called Lower Paradise. There is a Higher Paradise and a Lower Paradise. The Higher Paradise is at the parsa of Atzilut. So malchut of Atzilut is Paradise, the power of Paradise. Therefore, Adam's legs were still in Assiyah and he wanted to pull through, that was his sin. What he wanted to do was that he wanted to draw light down here under the parsa, that was his sin. At the parsa, that is the line of Paradise, that we know that well. The binah of the malchut the/of malchut of Assiyah that is the Low Paradise. Why? Binah is always binah, she wants to give.

Clearly what it is all about? Just that you know how it all works. It is of course our jobWhere are we? If a person does not yet work on himself, then he is under the point of our world. Just people on the street or a Nobel laureate or David Oistrach or Richter or Einstein, or all sorts of others of the greatest of the earth, they all sat spiritually under the point of our world. I say it honestly, spiritually and not to the earthly standards. Our task is to make a jerk, to arrive at such a form of disillusionment and despair in this world, that we give a jerk, seize the opportunity, that we will experience the smallest step of the malchut the malchut of Assiyah. And malchut the malchut of Assiyah is naturally... Look, everything that is under the binah has come down. Under the parsa is the lower part of binah, z'a and malchut of the malchut of Assiyah.

So the lower part of the malchut the malchut of Assiyah is, as it were, immersed in our world to give the power ... so immersed in our real world, as outside, in terms of strength, and our task is to seize upon it. And then, if we have enough power, if we have enough critical mass, we will really shout inside to the Creator, really "I can not live that way anymore, without ... I want at all costs.... I do not want anything else only to give to You,' that's the way you have to have it, then the Creator has no chance anymore, He can no longer hide Himself. Then He will really turn to you and say 'come on' and He will teach you step by step to get up for a moment. And He is going to pull you to malchut the malchut of Assiyah. And then you are already up and then you can see all the spiritual worlds, just like for example the ceiling, which is just like the point of our world. And then you go, as it were, to look at that. You are under it, but the ceiling becomes transparent to you. And you are going to look into the ceiling and you will see all the forces that are there. You then see Paradise, the Lower Paradise, which is nearby. You see the binah of the malchut de malchut and all those powers, you feel that, but you can not reach it yet. But step by step you are going to have the strength to get that out, to bring that light to yourself, to lift yourself up for it.

Well, that is the whole intention of our work that we do, it can be done, absolutely. Only you have to desire, you must want nothing else, everything comes with it, you do not have to do those other things. You have your work and other things, but you have to desire that, more than everything. That must be above your love for your people, love for your homeland, love for your children, love for your family. It must stick out above all of your loves, then it will happen to you.

Lesson 51

We start with the Zohar lesson 51, or the first lesson of the Zohar-2, 50 lessons is one cycle. It is just called 51, but we say this is Zohar the 2nd cycle. So 50 lessons and then we start another round. But in the order it is just lesson 51.

We start a little earlier than where the previous lesson ended.

Now a lot of attention, because this lesson is very important, a piece of the very important ... the mechanism of how it works. Every correction, how that works and also the way of receiving liberation is now on this page of Zohar, as on many pages of course. In Zohar it's all there and also in other courses, but from different sides. We will start a little earlier than where we left off. Just hear what I say, do not try with your head, then you will get everything that is on this page. I had to travel a very long way before I came across this page. That is how you will experience it, in the same way, each in its own way of course.

והנה הבינה נחלקה לב' בחינות ג"ר וז"ת, שהג"ר שבה נעשו לאו"א עילאין ומלבישין מחזה ולמעלה דא"א, ונחשבין עוד לבחינת ראש דא"א אע"פ שעומדים בגוף שלו, להיותם אור חסדים, בסוד כי חפץ חסד הוא סוף מיכה .

And see here the binah is divided into two aspects ga'r and za't, ר gimel rishonot, which is an abbreviation which means three first sfirot. And ז"ת means *zayin tachtonot*/seven lower, the seven lower sfirot. We are talking about the binah that has come out of the head of Arich Anpin as tikun, as a special imposition in the world of Atzilut. First, to no longer cause the breaking of kelim, as it was before. And also to create the possibility to help the lower -all that is underneath-to improve their way upwards and to receive light of salvation. So that binah is divided into those two. We learned that a bit.

that the first three of her who have become look, what is it about? One more time: in Arich Anpin... look, 10 sfirot is all that is given. You can see all the forces of the universe in 10 sfirot. The world of Atzilut is constructed in such a way that keter and chochmah remain above, but the binah is then released to the body of Arich Anpin. That is all Arich Anpin, the partzuf chochmah. So the power in the world Atzilut ... who is the bearer of the power of chochmah. And then the other partzufim are set up, which are going to envelop him. Casings, just like lamp and lampshades. Why? Because each envelope reduces the strength of the light. Why? To create the sphere, so that the lower will be able to handle the light. The whole issue is that one can absolutely experience and receive the highest light, but one must have the strength for it. Clearly? And from above, a system is built up of even more of those roughenings of light, so that ultimately the light becomes such that one can experience it and climb higher and higher.

In the world of Atzilut a special imposition was made, that the binah came from the head and she came, as it were, in the body of the partzuf. Because a partzuf always has ... every partzuf, also Arich Anpin has keter, chochmah and binah in the head and then chesed, gvurah and tiferet in the body, in the trunk, and netzach, hod and yesod down, in the lower body. Then, the binah was put out of the head and put into the area where chesed, gvurah and tiferet are. But then of course chesed, gvurah and tiferet, as it were, slide down, because the binah is higher. Binah of Arich Anpin is of course higher in the body than chesed, gvurah and tiferet, because the binah is qualitatively higher.

So this correction was made in the Arich Anpin. That is what he is talking about, that the binah first came out. And now he does not speak about the binah of Arich Anpin, but he now

speaks of the clothing. From the partzuf abba ve ima which then came out as an envelope of that Arich Anpin. And how is it that there comes a newer partzuf, a new roughing and a new unity comes from that new roughening? There is a law in the spiritual, that if two objects, or two elements of a certain object, separate themselves from each other in such a way that the second obtains a separate quality - which distinguishes it qualitatively from the other - then the second will separate itself from him. So he no longer forms the same partzuf, but he is going to form another partzuf, that is a lower one than the other, he is then a shell, a lampshade with respect to the first partzuf.

So he is speaking here now about binah. This binah is departed from the Arich Anpin. And he says so now he is talking about the envelope, or about that next partzuf abba ve ima, father and mother. And he puts it this way: 'that the first three of them' the first three of binah that went out **thereof was formed the higher abba ve ima** of the first three. But why are there six sfirot? We shall see that... **and they dress/envelop Arich Anpin from his chest/chaze**, qualitatively the place of the breast **and upwards** to his mouth. The place where the partzuf comes out is always mouth and also a certain place in a partzuf is chaze. And he then says that from the chaze ... chaze is a bit like the parsa. And so he says that those abba ve ima, the first three, that they clothe from the chaze of Arich Anpin and upwards, those three are then like sheath **and they are still considered as the aspect rosh/head** Binah was first in the head. Binah has now come to under the mouth, in the body of the partzuf. And those three first of the binah...

A fly continuously flies to Michael. Someone suggests slapping him. No, you never know, maybe it's an ambassador of the Creator and then you treat him like that...

So the first three of the binah have the property of chassadim. And we do know that the upper binah always needs chesed, she prefers chesed, grace, that is the quality of the binah. She is full of ... In the head of a partzuf binah also has plenty of chochmah, but she does not need it. But she chooses, by her characteristic, chassadim. It is very important to know those qualities of all that sfirot. For the binah is then the first reaction of creation, it does not want to receive, it only wants to give. That always refers to the first part of the binah, so the first three sfirot of the binah. And that is why there is absolutely no harm to her, the binah, which has gone out of the head. Why? When she was in the head, she did not use chochmah, it was not necessary for her. And when she comes below in the body of Arich Anpin, she does not need chochmah either. Then that means that she is still in the quality of *ga'r*. *Ga'r* is the quality of the head. *Ga'r* is not only the first three sfirot, but *ga'r* is a concept. The first three means the quality of the head. But she has therefore the quality of the head, while she has come out, nothing is wrong... and also in the body of Arich Anpin she wants the same, she only wants chassadim, only mercy

and she is still considered to be the rosh/head of Arich Anpin she has gone out, but she is still qualitatively as head **despite the fact that she** the binah **stands now in his body**, of the partzuf. What is body? Chesed, gvurah and tiferet, they are always the body, everywhere. And she is then in the body of Arich Anpin, the binah, but she is considered to be as if she belongs to *ga'r*, belongs to the first three. That is what he tells us. It is very important that we that ... but we will talk a lot about it. It will be anchored. I had done years for that. I could not understand it, but at a certain point ... I mean learning, but not feeling, but that is, that demands some time and you have to feel that, that's what it's about. Does not matter whether you feel more or less. It comes, everything comes.

because she is light chassadim, and that is why it is irrelevant to her whether she is in the head or whether she is coming down. **in the secret/essence of that she always wants chesed** binah always wants chesed, always mercy, we have to remember that: Every binah - we are now speaking of the binah of the Arich Anpin that came out - but you have to see it like that every binah, every upper binah.... binah is always divided into two parts: three upper ones and seven lower ones. The three upper ones of each binah then always have the quality of chassadim, grace. That is very important, that we will also learn to experience what it is all about. We will all learn how wonderful it is the correction, what it is all and that is always valid. Governments are going to change, politics will change, all sorts of opinions will change. There are different philosophies and religions. Everything comes and everything changes and everything is perishable, but that which we learn on this page and at all in the Zohar always remains unchanging and always eternal and always the laws of the universe that do not....

Know those characteristics. The three upper of the binah are always grace, they want nothing else. All those chesed, chassadim ... z'a always want to receive it and receive it from the binah and that also goes further to us, to z'a and malchut and to us. And only the bottom seven sfirot of binah want to have chochmah to give down. Because what are the bottom sfirot of the binah? Chesed, gvurah, tiferet, netzach, hod, yesod and malchut. What then is the nature of these sfirot? What is the nature of these sfirot of chesed, gvurah, tiferet, netzach, hod and yesod? It does not matter where they stand. What are the six sfirot in the body called? Z'a. So binah has her own lower sfirot, chesed, gvurah, tiferet, netzach, hod and yesod. But is it her own characteristic? No, that is by embedding z'a in her. Clearly? We have nevertheless learned that keter of the binah is the inclusion of the keter in the binah. Clearly? Because all sfirot are connected to each other. Each sfirah has 10. So each sfirah gives something of itself to the other sfirah. In the universe it is so, that everything is absolutely connected with each other. It is only here on earth that we seem to be alone, etc. But absolutely, even we humans are absolutely connected, only we have broken the connections by sin and by all kinds of other things. But also because of the calling to the correction of course. Clearly what I say?

So the keter of the binah is the inclusion of the property of the keter in the binah. The chochmah of the binah is also not the binah, but it is the quality of the chochmah that is enclosed in the binah, etc. And the seven lower of the binah are the inclusion of z'a and malchut in the binah. And that is why they also want chochmah. Because z'a wants chochmah, not for herself, but for the malchut to pass on to her. And only malchut wants to have chochmah. Actually in the whole world Atzilut is only Arich Anpin who has chochmah and the malchut who wants the chochmah. No one else needs chochmah in the whole partzuf. Remember that very well, that we know who needs chochmah. Z'a does not need chochmah, absolutely not. A man does not need a house for himself, a man does not need a kitchen. I mean ... a cultivated person needs all of that, but a man does not need it, a man could live in a tent or something else ... of course, the man has become like that ... Why? He must build a nest, he must have a wife, he must make children, he must do all sorts of things ... but even the majority of his success, or his achievements in life, he does for his image, for his wife or for whoever. It is not for himself. A man only wants to give. I do not mean in our world ... that's frustrating, of course. But in principle, the man's property is to give to the woman, just as z'a has only the property of giving. His attribute is giving. All those qualities ... try to play with that, that you will learn what is chesed, what z'a is. And if you play with that, you will start building yourself in terms of strength.

So the first three of z'a, who want to give. Chesed, gvurah and tiferet, the higher side of z'a want to give. Butnetzach, hod and yesod, who want to receive, who want to have chochmah to give to the nukvah. You just have to learn those things.

And now pay close attention, because it is very important

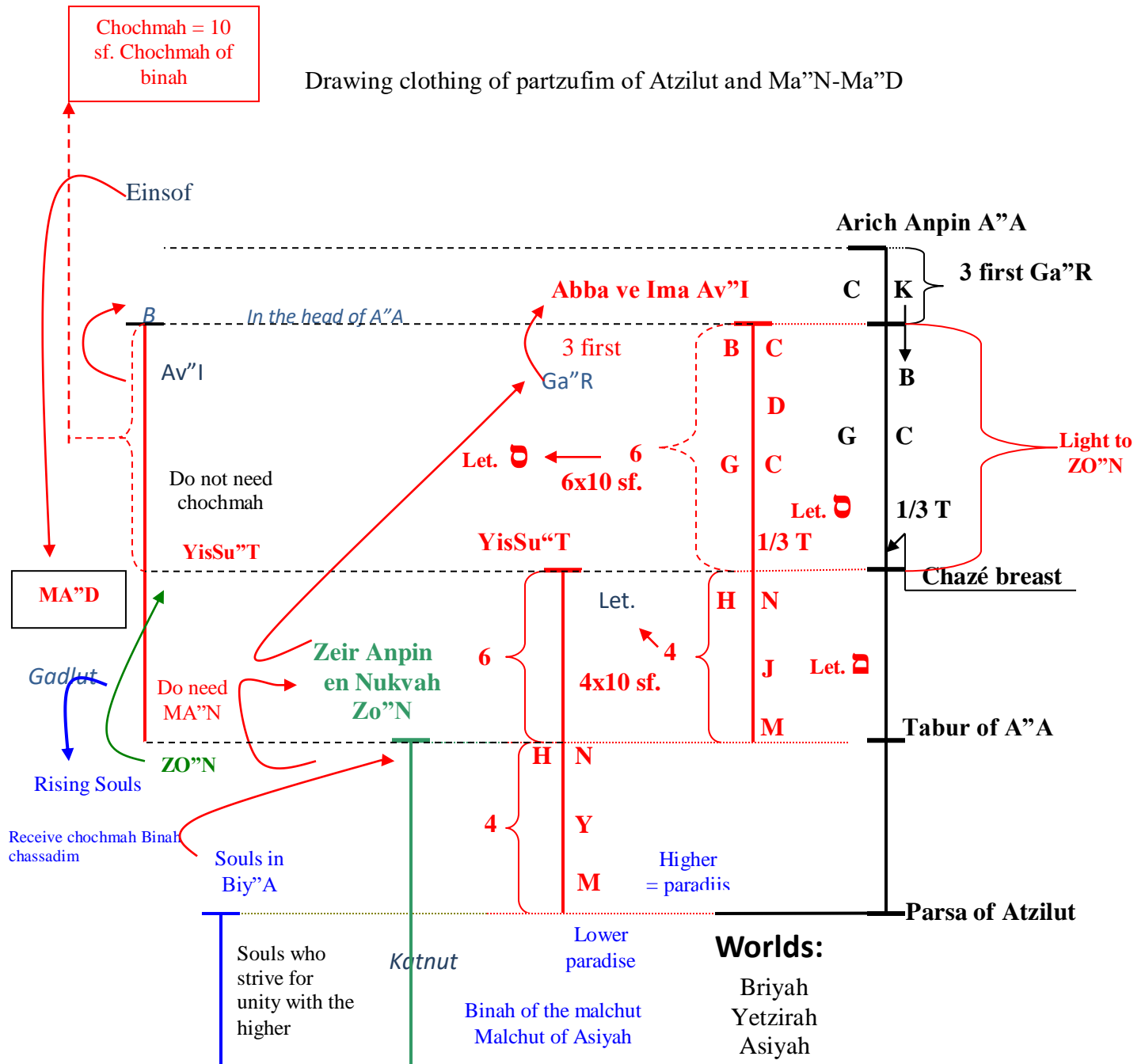
ולפי שאינם מקבלים אור חכמה גם בהיותם בראש א"א, ע"כ אין היציאה מהראש ממעטת אותם כלל, ונחשבים עוד לבחי' ראש א"א. והם נק' ס', מפני שאלו ג"ר דבינה נתקנו לאו"א, ומתפשטות בהן שש ספירות חב"ד חג"ת עד החזה.

And since they so abba ve ima, the first three **also do not receive the light of chochmah when they stand in the head of Arich Anpin**, so the binah, the first three **therefore coming out of the head does not reduce them at all**, Clearly? For example, if a person ... let's put it this way: you're going to put someone to the test. You are the director of a company or a bank or whatever. And you let someone from your staff guard all sorts of safes, he knows all the codes. Not everything is with the computer, you have to sit behind your computer, but someone has to know those secrets. And you know it's someone you can trust with 5,000,000 euros, so to keep secrets, etc. Then you can of course also trust him with something like 1,000,000. If he is already good for 5,000,000, then of course he is also good for 1,000,000, he will not steal or something else. Let's say ... here it is, for example, that if the binah is in the head, she does not want to receive light chochmah, let alone if she has gone out where there is no chochmah, that she is even lower. There she was not eager for light chochmah and in the body is no light chochmah of the level of the head. Then of course she can not ... and there are no resources for that. She does not want to receive light chochmah there either.

and they are still considered to be head so those are the first three of the binah that went out **of Arich Anpin**. they are still seen as if they belong to the head, as if. And that's why it's only chesed, she just wants chesed, chassadim. And now pay attention! **And they** those three first sfirot, the ga'r, something that has come from the head who only want chassadim **are called samech**, we are now dealing with the letter samech. And why it is samech he will explain to us. Because there is talk of the first three of the binah. Why three first of the binah? We then have chochmah, binah, daat, chesed, gvurah, tiferet. We have six sfirot times 10 then it becomes 60. So actually six sfirot we have and not three. We soon will see it. So again, so he says that those ga'r of the binah who have come from the head are called samech. So six sfirot - chochmah, binah, daat, chesed, gvurah, tiferet - of the abba ve ima, which are called samech. In the drawing on the right in red.

Drawing 51

Drawing clothing of partzufim of Atzilut and Ma" N-Ma" D



Why is daat now counted? Anyway in the world Atzilut everything is built up in three lines. And why are we suddenly having daat, because normally we do not speak of the sfirah daat,

which stands between chochmah and binah. Take a look at why I am always drawing right and left and middle in Atzilut. In A'K, Adam Kadmon it was not yet like that, in A'K there were no kelim. The sfirah simply underneath each other. Why is it like this? If you follow the night classes, you can do a lot more ... we learn that at Etz Chaim. It has become so ... just hear what I say, just absorb it without using your head. What is Atzilut? Atzilut is on the right ... Atzilut was formed from two sides. The right side was formed from the light, of certain light with the malchut standing in the keter. That certain light that is called... - we'll learn what kind of light that is - and the left line was formed... Male is the right side and the left side is female. Every sfirah in the Atzilut has taken a suitable piece for himself, a suitable shard of the broken kli of the world Nekudim, which was broken before. The Creator has made it that way, the whole scheme, in order to build up the worlds in the best way possible, that there would be a possibility to have everything corrected to the end of... to our world. And that is why He has broken the world Nekudim for that, the details we will learn later. And the world of Atzilut is made up of the right and left lines. The right side is then the male ... the light that has to correct the left. So in Atzilut we see that the right is light and the left is, as it were, what needs to be corrected by the right. You should see it like that. And that's why we have right, left and in the middle, when it's all built up.

And daat is not a sfirah. It is written in Sefer Yetzirah, the book of Avraham, the Book of Creation, that there are 10 sfirot and not 9, 10 sfirot and not 11. But what is daat? Tiferet is a sfirah, that is real body. But when z'a - z'a has taken six sfirot on its own - rises, he gets the head. Z'a is body, six sfirot, but when he gets his head, that means he gets chochmah and binah. What does it mean that z'a obtains head? That chesed is rising up. And what is above chesed on the right side of the Tree of Life? Chochmah! So if chesed goes up then above on the right is chochmah. What is above gvurah when she goes up to the head of a partzuf? That is binah. And when tiferet rises up, then that is the power that stands between the chochmah and binah, and that is called daat. That is actually a representative, because tiferet has everything in itself, tiferet is an enumeration of all the powers of the body. And when it comes into the head, it's called daat. It is a kind of representative of the body. Daat actually has a *reshimo*/trace within himself of all seven sfirot. And with that comes the daat, as it were, between chochmah and binah and motivates binah to make *zivug* with chochmah, to turn to chochmah and thereby attract light chochmah to the lower. And always everything goes down through the daat, otherwise the light would not come down. Everything runs through the daat. Daat is then the transformer, from daat everything goes further down, then it goes back to tiferet. And tiferet is another point where everything Look, from daat everything is transformed from the head to the body of a partzuf. There are always three parts, in everything that exists there are three parts. Look at your hand, look at your leg, look at your foot. Everything consists of three parts, look at everything that exists, everything has three parts: head, middle and bottom.

So daat transports the light from the head to the body. Tiferet transport actually the light - it is already another quality of course - to that base. Clearly?

And base... what is the bottom part of the base, the most important assembly point? Yesod! And yesod has everything in itself. And that is why Joseph, the holy Joseph, was the one in Egypt who had to feed the entire people and the whole world. What did he do? He had to feed the whole world, his people but also other peoples. They all came to Pharaoh and they said, "What shall we do, we have nothing to eat." And he said, "Go to Joseph and do as he says to you, and you will receive everything." What does that mean? Of course you should not see that as a story, of course the story should help you, but it means that from yesod it comes to malchut. Yesod belongs to the last station of z'a and that gives it to malchut. And malchut gives it to all the armies, they all come to malchut. All the angels, the forces as angels, let's

say, all the forces of the universe that come ... that is a whole heavenly crowd, and everything that is in the world is further fed by the malchut. Malchut goes that further

How come that on the one hand we say malchut can not ... and on the other hand we say malchut can do everything. How did that happen? We shall see that, we have learned in the Zohar that there are two bottoms: malchut the malchut and yesod the malchut. Through the yesod the malchut everything can flow down - do you hear what I'm saying? - because we always say malchut can not receive, she is pathetic until she chooses strength from yesod, who goes to yesod, to that shin, then she gets everything. We have learned that if you choose the second bottom in yourself, not only in yourself in your wish to receive for yourself, but if you prefer the second bottom, the shin, there is the place in yourself - also in every state of you - the seat of life. And that yesod of the malchut that receives all the light, that receives light through z'a of binah. Clearly? Everything receives the malchut, but only the malchut of the correction and not the malchut of the creation, of the malchut the malchut which eventually also will have to receive, but only after the g'mar tikun, but not now. Now it is only appearance as we try to receive in our malchut the malchut, then there will only be a hangover. But the other malchut, the yesod of the malchut, let's say the second bottom of the malchut where one rises to

Get out. [*against the still flying fly*] Perhaps it is indeed a soul of someone else and then I will take it away ... that's why you always have to pay attention. That is why I say that it is possible that in a fly the soul is of a certain Everything you have to see, that nothing happens in every minute, in every fragment in your life ... Everything is a sign for yourself A fly can fly and you have to look first, "Maybe it's a message for me". We do not know why. Look, she's here, right here, she wants to watch, she's all against the board. She looks at the board. You really have to be careful. You really have to be careful with everything, everything has its message. Clearly? So you have to look carefully. I tried her a bit like that ... but she shows, "I'm the boss, I'm in charge." If you see that she leaves, that means that it is a casual fly, but look at her, how she is. Do not take her away, you never know which part of the soul comes to where.

We will be ripe in two years, then we will also learn, as I had told you ... *b'ezrat Hashem*/with G'd's help also learn the Gate of Incarnation. Then you will be amazed what Ari will tell us. It has only been a year and a half since I have been able to read it a little and incorporate a little into myself. Before that it was for me a 'fable newspaper'. I absolutely could not ... I could read it, but I could not experience it. And that is why I now say that in two years time we will really experience *b'ezrat Hashem* and we will be amazed at what it is all about. Also what water all is, where the soul can end up, a piece from the soul ... because everything is alive. Stones live, plants live. A soul can also enter the plants, so it is not as crazy or wrong as those, in our eyes primitive peoples worship all kinds of trees, crocodiles, etc. Why? Of course we should not do that, but the intention is not because ... but of course it is possible that in such a crocodile a soul of a person is - it can also come into water etc. etc. and in different things. And in what way does a person have to deal with this, for example if you see open water somewhere, a water source or something, then you always have to drain a little when you scoop up water and then drink with the good kavanna, with the good intention. Suppose there is something there, the incarnation of a soul, that goes through a certain incarnation and that it comes into the water. Just hear what I say And then you have to do that with the intention, purifying and not that you say: 'Oh, I'm thirsty ...' and you grab a big cup and start to take that thirsty into yourself. Even with the greatest thirst you have to pour away a little and then drink, but with the motivation... you should not take it away with hands and feet as you have been taught since childhood, but with the whole intention that you are being careful commanded that there might be a soul in a low form and that will come to you. And you must

then, because that soul is in such a low form of its existence and does correction... and you take that up and you then have to experience the corrections that the other soul would do. You always have to be careful, but that will come, step by step.

As we go higher, we will also be constructively more cautious, not a fear of this or that, but constructively knowing that not everything is the same. The whole reality is hierarchically structured, everything is hierarchically built up my friends and not as people want to tell us that everything is the same. We all have the same rights absolutely, not one citizen is higher than the other, but absolutely everything is hierarchically built-not that one is higher than the other ... not that, but everything has the value on the scale of the Tree of Life and we must adhere to it.

Is it clear what we have told a little about that binah?

So he says samech, because we treat the letter samech.

because of the three sfirot of the binah was made abba ve ima, thus the father and mother. We have drawn the entire partzuf on the left of the drawing. If we draw something on the left and then one more to the left, etc., you should see it as a cylinder that is surrounded by another cylinder, etc. etc. There is no other way to draw that, so we draw it like this. The right is then the pivot, because everything on the right is higher than what is left. And on the left we draw the casing and then another casing and another casing. **in them** in those three upper sfirot **are spread six sfirot chaba'd and chaga't to the chaze**. so they are distributed in the three upper sfirot of that binah that has come out of Arich Anpin. Why six? He's going to tell us that.

אבל ז"ת דבינה, שהן מבחינת התכללות הזו"ן בבינה, ואינן עצם הבינה, הנה נתחלקו מהבינה, ונעשו לפרצוף ישסו"ת, המלבישים לד' ספירות תנה"י דאו"א, שהם מחזה דאו"א ולמטה, והם צריכים להארת חכמה, בכדי להשפיע לזו"ן, וכיון שיצאו מהראש דא"א לבחינת גוף, והם מחוסרי חכמה, לכן נפגמו מחמת יציאתן, ונעשו ו"ק חסר ראש, והן נק' ב' סתומה, מטעם שהם תופסים רק ד' ספירות תנה"י דאו"א. שהם מלבישים שם כנ"ל.

But the seven bottom of the binah, we know that the seven lower ones do need chochmah **which are the inclusion of the Zo'N z'a and nukvah in binah and not the essence of the binah itself**, we also said that the seven lower sfirot are not really the binah, because those are the properties of z'a in the binah **see here they were parted** separated **from the binah**

Look at the fly, he is in the same place, he finds it very interesting. It is also possible that the soul has come here for certain correction and now hears exactly what we are saying. And perhaps it is also the soul of some Kabbalist who had once learned, but did not come out in the previous generations. Clearly what I say? I only say words ... Why did not she get on another nose or anywhere? The space here is big and there is only one fly here in the whole room. Go search, she is the only one here. She is sitting on the right side of the board, where the drawing is on, exactly opposite abba ve ima that we are talking about. I do not want to drive you there, but just that you always have to see, always have to be willing to see the Creator in everything. You always have to see the signs of the Creator, everywhere, then it will go well for you. Then you will live consciously every moment. Clearly? Just as advice.

What else does he say? Abba ve ima was formed from the mouth of Arich Anpin. And abba ve ima... to the chaze, the chest of Arich Anpin to there is the ga'r, the quality of the real binah, so only chassadim. But among those aw'i there are seven - on the drawing you see six and four, he also calls it six and four as we see it - from the four sfirot from under the abba ve ima that other part of the binah is separated, that lower part of the binah, the seven lower ones, as it were, are separated from them and becomes a separate partzuf, a separate unit. Why a separate unit? First they belonged to the same, binah had 10 sfirot in herself: three first

and seven lower. Clearly? Three first and seven lower ones, when they were in the head, they were of the same quality ...

He [*the fly*] only comes around me. He wants to tell me something, he just dances around me, comes to me and not with someone else. You see? Look, that's all ... as she sits here ... You have to pay attention to everything.

Look, when binah was in the head, all 10 were sfirot of binah, but when the binah came out then the three first of the binah have their own quality. Which quality? Only chassadim and then they remain one unit. But the bottom binah wants to have chochmah and then it is a different quality. Clearly? Then, because it has come out of the head, another partzuf is formed. For two elements of one force, of one object, a spiritual object, if one of them - the second - obtains additional properties that separate him from the first object, then a separate object is formed. Clearly? It is so in the spiritual. If you master those principles, those laws of the spiritual, then you will learn how that works out qualitatively. Then you will see and feel yourself that everything is high and low. Everything is qualitatively high and low, from the bottom to the top and not all the same that everything is horizontal. This is only because of our deviations in us that we think that everything is horizontal and that is absolutely not the case. Clearly?

So those bottom seven have now become a separate partzuf and that's what we call yissu't, does not matter what that is.

How is it boy? [*against the fly*] Good?

'see here they were classified - separated - from the binah'

and they have become the partzuf yissu't

If you engage in Kabbalah, then all animals will love you, even wasps will love you. And not only the wasps, but also the Angel of Death will love you more every day. Not because of you, but because of the fact that you strive for eternity. Look he [*the fly*] is now completely on me, on the left side of my folder. He is quiet, completely relaxed, he also wants to learn Kabbalah. Perhaps it is indeed a soul of a Kabbalist who never used to come out of it and now he hears what I am telling. What I am telling is real. No generation could hear what I am telling now, and it did not matter. It was not given, but only this generation ... it's been given to us for the first time in history, to hear what I'm telling now.

So that is that partzuf yissu't. Look at that partzuf yissu't, which is formed from that binah, is separated from that binah, separated from abba ve ima. 'And have become the partzuf yissu't', so that is partzuf yissu't. The yissu't is the bottom binah and what do they clothe? **they clothe the four bottom sfirot tiferet netzach hod yesod of abba ve ima** abba ve ima has 10 sfirot and they, the yissu't, who now clothe the lower part of that abba ve ima, so netzach, hod, yesod and malchut. Just what he says, he also says: tiferet, netzach hod yesod and malchut. So here is a bottom piece of the tiferet and netzach, hod, yesod and malchut; that is what the yissu't clothes, so that clothes the abba ve ima.

He says about that lower sfirot, which are separated from the binah, so a new unity made of the partzuf, a new roughening as it were of light called yissu't. Why this name? That will come. And **those stand** look what he says **from the chaze of abba ve ima and down** that I have not mentioned in the drawing, chaze, just like breast of abba ve ima. But we can say that at the same height as the chest of Arich Anpin is the chest of abba ve ima. How can two different units, the higher and the lower, have the same breast? Who knows? Do not know, but just.... How is it possible that the chest of abba ve ima... Chest means the powerful place

in a partzuf, in 10 sfirot, that is called breast, a certain place. So my question is: How is it possible that Arich Anpin who is higher and qualitatively also the origin of abba ve ima - abba ve ima is, as it were, the product of Arich Anpin - that they the breast are at the same height? Because it is always the case that a lower one is smaller or a particle smaller in relation to a higher one.

How is it that they are at the same level here? Who wants to say it? Normally it should always be lower. Normally, the chest of a lower is always a degree lower. How is it that they are at the same height ...? He does not tell us why, but it occurred to me. Why? He says that yissu't ends at the chest, from the bottom it ends at the chest. Or conversely we can say that abba ve ima starts at the pe of Arich Anpin, in terms of level and ends at the chest and that is also the breast of abba ve ima. How do they reach the same height with the chest? He does have the agreement with what he envelops, but the place is always lower. Look, from the second restriction, from Atzilut every partzuf is divided into two, ie to the parsa and under the parsa. But here there is still chest, tabur and feet. Just as with the first partzuf, the partzufim with Adam Kadmon, there is still talk of head and then a place as mouth, a place as breast, a place as tabur, a place like navel and a place like feet. Why is it like that? Because we always originally have five places, five sfirot, but in the second restriction the whole partzuf is divided into two.

The answer is that binah here has come down one step, binah would... Okay, it gets a bit confusing, does not matter. But here we see that it is at the same level. That is important to us, that it is at the same level.

He says so **and she** that bottom binah, the partzuf yissu't **needs shining of chochmah**, Why does he need chochmah? Because that is the inclusion of Zo'N, z'a and nukvah, in the binah. And they need it, because every Zo'N needs chochmah. Clearly? That is always the case that he needs it. Look, yissu't, that bottom part of the binah that is separated from the abba ve ima does need chochmah **to pass it on to the Zo'N** what is Zo'N? That is the next step. Zo'N, z'a and nukvah, is drawn in green. That is the next roughening. Under the parsa of Atzilut, so in BiY'A, the souls also have that division: one part is in Briyah and one part falls to the Yetzirah and there is a new partzuf, etc. etc.

Okay, we'll continue. It is important that we understand the structure, get the structure of light and lampshade principle under control. If a stairway wants to receive from another stairway, it has to be at the same level. **and since she** the binah, and especially this binah, the lower binah **has come out from the head of A'A to the aspect body** of the partzuf, because the upper binah does not react to the fact that she has come out. She wants chassadim anyway, but this yissu't does feel damage, as it were, by the fact that the binah has come out of the head. For when the binah was in the head, the whole binah could receive light chochmah. The upper part also received chochmah, but he did not need chochmah. But the yissu't, the lower part of the binah, which received chochmah in the head. But now, because the binah has come down, then the upper binah receives no chochmah - it does not need it anyway - but the lower one suffers. Because the bottom binah, which is built up from the inclusions of Zo'N the binah, that suffers from it, it does need chochmah in terms of its own structure. Her own structure needs it. Why? Because it is made up of the inclusion of Zo'N in the binah. And Zo'N always has, wherever it is, kinship with its nature. And that is why every king who is proclaimed king not by his origin, but by the fact... by money... how many were not emperors of Rome, who only came to power through money. They were not of royal blood, but they came to power by money or by fighting spirit etc. etc.

[Against the fly:] At the microphone is a bit too exaggerated. Look, he's at the microphone now. Anyway, you always pay attention to what happens. Always pay attention because everywhere there are miracles, even in such a bizarre case as this one.

So clear? That someone who started somewhere as a pig farmer - I told you that - can become king. He will carry all his life all those traces of his memories of his pig farm. He will surely remain pig-keeper throughout his life despite the fact that he now has an added power, an added identification of a king. Clearly? This is also the case with the yissu't, those are the characteristics of the Zo'N, z'a and malchut, which are enclosed in the binah and yet those characteristics always remain present in the binah and they want always everywhere chochmah.

So he says: 'since they had come out of the head to the aspect body' **and they lack chochmah, so they are damaged by the fact that they had come out**, as it were damaged. The Creator damaged it, as it were, in order to bring about a system of correction **and they have become wa'k/six ends** they have become just like z'a **without head**, so yissu't is the bottom binah and they have become like z'a. They are six sfirot of the binah, but they have the same structure as z'a. They also have six sfirot just like z'a and they have no head. While the binah, the real binah of abba ve ima, does have a head. Abba ve ima has come out of the head of Arich Anpin, but she has a head. And yissu't not, that has come out and has no head. And everything that has no head has a shortage. Everything that does not have 10 sfirot has a shortage.

and she this binah, the lower binah with respect to the higher binah **is called mem stumah/closed mem**, samech is the six sfirot of the abba ve ima. And mem then is that four bottom sfirot of abba ve ima. And yissu't is parallel with them, but that is the mem of the yissu't.

And look, the bottom binah that was separated has also become mem. We would say: why not samech, because he has no head. But that is mem and mem means four sfirot - mem is 40 and 40 means four sfirot times 10. And that lower binah has now become yissu't and that stands... What does he say to us? Why is that mem? First, *mem stuma* that is final letter mem. Look at the ordinary letter mem/מ that occurs in the middle or beginning of a word and the mem/ם at the end of a word, which is completely closed and there is a huge secret in that letter mem. Look, he's completely closed, that's very important. And he says that yissu't is also mem. Why? Because it occupies the same place as the lower part of abba ve ima. And here they are how many sfirot? Netzach, hod, yesod and malchut is four sfirot á 10 pieces, 10 per each sfirot, then you have 40. That's why yissu't is also called mem, he says **since they understand/contain** envelopes also means to contain, if you are at the same level, you can also contain **only the four bottom sfirot taneh'y of abba ve ima**. therefore they are also called mem. She is the lower sfirot of abba ve ima and she is also mem **She** yissu't **there envelopes** that lower part **as said above**. the four sfirot of abba ve ima. It is a short introduction for us. And now we are going to see what else he is saying.

Clear that scheme? That we do that again and again ... so that all goes to live for us. When I look at it for me it lives just like any flower, exactly the same, I live in it, for me they are living forces. Only there is no other way to tell that than through all those lines, etc., seemingly inanimate things. But everything will start to live for us. Just continue and calm, do not think: I do not understand. Everything comes, ask for it, open yourself. Everything comes, do not push. Pushing does not help us. With our minds - within our minds - it is impossible to understand. Go beyond your mind, open yourself up, let it happen to you, then it will happen.

And now just a few lines and then we're going great things...., also here, pay attention now

והנה התחלקות הבינה ל'ס' ו'ם' האמורים, זה נעשה בבינה דא"א שיצאה לבר מהראש דא"א, ונתפשטה בהג"ת של ע"ד שליש תחתון דת"ת שבו. והם חמשיעים כל המוחין לזו"ן.

And see here the classification of the binah in the samech and mem as said, you see that, samech is that six sfirot times ten and that becomes 60. And 60 is the letter samech. The four bottom ones are mem, they are 40. And look at those letters - he does not tell, it comes slowly. Look at those two letters of that binah, binah is the property of the future world. Binah is the property from above the parsa. Binah is the property of the future world and not of ... The lower part of the partzuf is the lower world and above the parsa is the higher world. Look, the future world above the parsa is called 'the world of concealment' and under the parsa it is called 'the world of disclosure'. And look at the binah, look at those two letters. Samech is completely ... is there an opening in the samech? Absolutely not. Do you see that the letter samech is completely round, as it were - I mean it is completely closed. And look at the mem, also the mem is completely closed. Binah is closed both above and below. And how that comes and how man can come to the binah, we will learn that, but just that fact - look at those two letters - we can already see the properties of the world that is above the parsa and that is as it were closed, covered, like a covered world. Our task is to discover and yet it remains covered.

He now returns to the A'A. He says so: that the division of the binah into two, in samech and mem [see drawing] There in the A'A everything starts. **that has become in the binah of Arich Anpin** that is the parzuf A'A **that she** the binah **came from the head of A'A** and therefore those two parts of that binah were separated from each other **and she is scattered in the chaga't chesed**, gvurah and tiferet **of him** from Arich Anpin. Clearly? So that binah that just came from that 10 sfirot of Arich Anpin. And that binah has now come down and is spread to that chesed, gvurah and tiferet from Arich Anpin **to the bottom 1/3 of the tiferet**. we always speak of 1/3 of tiferet and then 2/3 come down. But here in A'A we see that the binah spread to 2/3 of tiferet **And they** the light of the high abba and ima goes to Zo'N. That is crucial for us. That is the light that we receive within those 6,000 years, the highest that we receive. So from the pe where the binah came down, that piece - he says - comes to Zo'N. He says that that light via channels and other links comes to Zo'N **give all mochin to Zo'N**. And then, z'a and nukvah spread that further to the souls of the people. We will see how that works.

Note, now comes the very important. So far, we have only looked globally at the structure of those coverings of those lights of the system of the world Atzilut. We will now look further, see what else he says.

אמנם לא כל העתים שוות. כי בעת שהתחתונים מטיבים מעשיהם ומעלים מ"ן לזו"ן והזו"ן לאו"א, הנה אז נעשים או"א וישסו"ת פרצוף אחד, ועולים לא"א, ומשפיעים מוחין שלימים בהאר"ת חכמה מא"א אל הזו"א, והזו"א אל הנוקבא בסוד מאה ברכות, כי הם' שהיא או"א עילאין, נעשתה אחת עם הם' שהם ישסו"ת שעולים יחד למספר מאה.

Pay attention to every word he says. **However, not all times are the same.** we also know a series like this: 'Good times bad times'. He also says something like not all times are the same. Of course, everything is the same for the light, of course there are no good and bad times from above. For whom are good times and bad times? For humans. Clearly? If man prefers good, he always has good times. If man sins then he also has bad times. But they are not used in the universe there, that we then have good times and bad times. Everything is up to man. So he says, however, not all times are the same. And now pay attention to what he says **because in the time when the lower** so man **improve their actions** their do and leave **and raise Ma'N/the female waters**, especially the prayer **to Zo'N** to z'a and nukvah. As we see at the far left of the drawing. The souls that are

there, when they let raise the Ma'N, the prayer, to Zo'N **and the Zo'N** will bring it back **to Abba ve ima** of course via yissu't. Look, the souls of the people are now going to improve their ways. The souls are going to bring Ma'N, prayer to z'a, to Zo'N. And that Zo'N continues with the Ma'n, of course supplemented with his own Ma'N. It is not only the same Ma'N, because if the Ma'N rises to a higher level, then of course it is raised again by the bearer. And what will happen then? Then that division between those two, between abba ve ima and yissu't, is being lifted. Abba ve ima go back to the head and then the whole partzuf will become one. The whole binah will then become one. And when the whole binah becomes one, so no abba ve ima and yissu't, then it becomes 10 sfirot of binah, where the head of the binah is in the head of Arich Anpin. Then she, the binah, can draw the chochmah from the head. In the head is chochmah and she can pass chochmah. She does not need chochmah, but the lower ones do need it. She then acquires gadlut - at first it was a katnut, a small condition. The lower binah is no longer separate from the upper binah, it becomes one big binah. She can draw the light from the top down. And it is still the case that nothing disappears in the spiritual.

What does Ma'N mean? Where did the first Ma'N come from? The souls bring the Ma'N to z'a and malchut. Z'a and malchut bring it to yissu't and from yissu't they bring it to abba ve ima, that is one increase. Where does z'a stand now? Z'a stood by the tabur, z'a now comes where yissu't used to be, so went up one. Why? If two objects are in one place and one of them rises to a higher place nothing disappears in the spiritual, they were together at the same level with one another and then you can have that solidarity they then had - when that bottom binah was below - never to think away again.

How can z'a come up? See, when the lower part of binah pulls up in this great state, she also pulls her lower part with her, yissu't, the lower binah. And the bottom part of the binah, there is the place of the Zo'N, from the higher part of the Zo'N. And then the Zo'N comes up with the bottom part - the seven bottom - of binah that also pulls up. So yissu't itself that pulls even higher, which pulls above the chaze - pay close attention - it comes all the way above the chaze, to the level of abba ve ima. But that z'a that now comes to the place of the bottom binah and thus everything is connected to each other. From the head where the binah is now up to and including the breast, that is the 10 sfirot of the binah, because the yissu't has now also been raised. And on the last place of yissu't comes the Zo'N. And Zo'N now comes to the place where binah stood and can now go up with the binah. Clearly?

Everything is now connected to each other and it becomes gadlut. Here where 10 sfirot are, there chochmah can be received, chochmah of the binah. And these 10 sfirot then can shine to Zo'N, which is now on the former place of the lower binah. And then we see that the binah with her 10 sfirot now completely shines on the Zo'N and the Zo'N now also receives gadlut, 10 sfirot in one. And they can then at their turn....

The same is true with the souls of the people. The souls of the people also went up, to the place where they stood. So the souls now come to the place of the Zo'N. Zo'N now has 10 sfirot and the souls are now radiated by the 10 sfirot of Zo'N in the great state. And that means that the souls now also receive chochmah, of course within chassadim, because the lower ones can not taste chochmah without chassadim.

Is it a bit clear? I mean the principle how it all goes, because from the Atzilut the principle is the following: each partzuf is divided into two parts, the upper part is his and the lower part he descends to a lower one, to the higher part of a lower. And when the lower ones improve their ways, they pull up Ma'N. Ma'N means the power with which the lower one connects, adheres to the base of a higher one in him. So the higher part of the lower - the higher means that I have worked up, I long for that, I am looking for the good in myself. Then I am going to agree on properties with the lower part, the base of the higher one that has sunk into me. Clearly? And once I get attached, it can never go away. There is no disappearing in the spiritual. And then, the base

of the higher one that comes into me, gets from me an impulse, a kick as it were, to return to his higher. For the function of the lower part of the higher one, why he has come to the lower, stands there, is to help me. But now that I myself give reason to the base of the higher to help me, then he has nothing more to do there, then he no longer has to stand there in the same place where he had been. He can now also go to his own place and together with that my best part lifted to the higher. Clearly? And thus every part gets, especially ... it's not about the worlds ... of course the worlds are also improved by our actions, but they only need it for our sake. What we always do ... it is not only that we go up and down and up and down, of course we go up, nothing disappears in the spiritual.

Whenever man here in a lower position brings forces and brings Ma'N upstairs What does Ma'N mean? That means that I am sacrificing a piece of my ego; that means prayer. What is prayer? Does it mean that I'm watching a book? Absolutely not. You can look in a book for 50 years, that is zero point zero, only psychologically helps that - psychologically you feel good. But does that help? Is it coming to heaven? Forget it, it stays here. Ma'n, prayer means that you give away a piece of your ego, your own love, your wish to receive for yourself. That's Ma'N. Clearly? You do not even have to say words. It goes up and the next day you do it again in a different way. Clearly? And in a month you are completely different. I mean you get up other things, you're going to give up other things from your ego now. Not that your ego becomes less, but you enlighten your ego. Your wishes will remain the same, your wishes will not be less - clear? - but you all light it up, you make it all lighter and you are going to bring it all up and therefore you also get light chochmah. And that is going to generate new changes for you, new powers. New shards of your broken kelim are attracted, like with a magnet. Clearly?

So that way the light goes all the way up, up, up to Einsof of course. Who gives? Mama gives, but where did Mama get it from? Binah gives light chochmah to the lower ones. Of course, binah has her own light, Mama has her own money. The money comes from dad or from the grandmother - it does not matter who it all is, but it is not hers. So everything goes back to Einsof. Clearly? And from Einsof it all comes back downstairs as Ma'D for every step. Ma'd is the male waters, that is like seed, that is the same. So from above it goes to every step and goes to enrich every stairway of the Tree of Life, in the sense that everyone receives through your doing. Through the agency of someone who does the smallest correction here on earth, makes a small request, all worlds are enriched as it were. And everything then comes down through the Adam Kadmon and finally comes to that soul who somewhere in a garret, doing a spiritual act of himself. He does not even open his mouth, but only acts within that action. It goes to him and he does not receive that for himself either. There is a rule - remember that very well - all reception of chochmah, someone never receives for himself. That is in the system of the worlds, that gadlut is always made for a lower one. Do you hear what I'm saying? So also with us. If you make gadlut - a great situation where you receive chochmah - then you will of course receive something else, which is under you. You are going to help other shards that have not yet been stirred up as it were. You receive and with you the whole world receives - shares with you - that particle that you have received now. Nobody sees how that comes, but it is all spread over the whole earth as it were. You spread that part of Ma'D that came to you, by your doing, over all people. The Creator divides that part that you worked on towards you and others, it is even more diluted. For example, it goes to all of your city, does not matter to whom. People who do not work on themselves, who feel good, etc. etc. It is not up to you, it is not your business, but also your whole environment. Also to flies. For example, a fly can feel - it does not understand how - but a fly can feel very good if something is positive, a power that attracts it as a life force. And also plants, stones etc. Man receives a little bit and everything comes to this world. So to stones to ... Of course first to the higher and then to the lower. First to the souls and then to the animals. Everything is built according to hierarchy. Look at the animals, look at a swan. We walked across the canals and saw a swan. Look at the grace, look at how it swims, the attitude of the swan, there is quality. A swan or a goose, which differ

day and night. They look like each other, but still... look, everything is also divided. There are also twelve gems, the best gems, which were also on the high priest's chest. Everything has that way ... The trees also have the noble and the lower ones. Everything is divided, but especially the spiritual. Clearly? You must not think "what is my level?" Does not matter what you are, it is the best that the Creator has given to you. And the body and the soul, everything is perfect what the Creator gives and you have to correct that in your life.

To whom do we spread that further? To the plants etc. etc. And also to the seas. As a result, the seas also have peace and satisfaction and they do not have to burst into tsunamis etc. etc. Everything is absolutely connected to each other. Clearly? No earthquake would occur if man did not fall short in his Ma'd attractions. That would not happen at all, then sufficient force would be received by man to bring all volcanoes to silence. There remains strength in it, volcanic power, but it does not erupt.

Ma'N is an abbreviation and stands for *mayin nukvin*. So *nukvin* means female, and *mayin* means the waters, female waters. And Ma'd means *mayin duchrin*, male waters. It is Aramaic. *Duchrin* means male. And why waters? Why not water? Why plural and not singular? Why do you think? Why is *mayin* in plural form, waters? How does the division of above waters and under waters comes about? What was the mechanism, what was the origin of all that division of waters, from above waters and under waters? What was the first step in this? Because first there was only Look, the Creator created the world first by the din. Only 10 sfirot under each other. Just in hierarchy, under each other and done, just under each other. And then the Creator saw - of course, it is metaphorical - that the world would not exist in that way. Why not? There was restriction - do you remember? - the first restriction. The nine sfirot could receive light, just underneath each other, one gives it to the other and then one to the other, to the malchut. Malchut not. Then nine sfirot receive and the 10th does not receive, that is not.... How then can malchut, the most important link, the real creation, ever come to light? Clearly? Everything the Creator has created, His entire universe to have His goodness received by the whole universe, that is light from Him. What did He do? What attitude did He take? Malchut can not receive. What did He do then? What attitude did He make? Malchut pulled to the binah. Malchut naturally has five wishes in itself, five wishes in each place. Five wishes but she can not receive, only five wishes. What did he do? He brought the malchut to the binah. He made malchut smaller. If the malchut comes to the binah, how much sfirot does she have for her? Keter and chochmah. Short, but still received. Better to become short and small and to receive, than to act like a big boy and stay alone, separated from everything, from the Source of Life.

So making yourself small, that means you come from the malchut, from all your five wishes, then you make it smaller, as it were. Not that your wish gets smaller, but you do this correction and you bring your wishes to the binah. And that binah only wants to give, then it creates Binah is also water and the malchut comes to the binah which is also water. Because the lower that comes up, it becomes just like the higher one. Clearly? So the malchut that comes to the binah and becomes, as it were, water, just like binah is called water and she is called under water. So on the right of her is the binah - 10 sfirot are there in the binah - she then comes up and they are higher waters and lower waters. That means there are two waters in that Ma'N and two waters are in the Ma'D.

If in Hebrew and in Aramaic there is only a plural form without number, then the rule is that that is the smallest plural - which number is that? Two. The smallest plural is two. So if you see *mayin nukvin*, female waters, then that means two waters. It is not just waters. Female waters means that the malchut has ascended to binah and then there are two. What does it mean that malchut has gone up to binah? Then we now have two units and two zivugim can now take place. From the second restriction, in each partzuf, in each sfirah two zivugim can take place. Why? Malchut has

ascended to binah. What does that mean? That there are then two inclusions: inclusions of binah in the malchut and inclusions of the malchut in binah, two. Who is then the boss? At one place binah is the boss, the main thing is binah and secondary in it is malchut and light can flow through. And if malchut absorbs binah in itself, the malchut becomes the boss and has in itself the inclusion of binah. The first is called *miftechah*/key - in Aramaic and *maftee-ach* in Hebrew. *Miftechah* - such a concept, we will all learn that - that means the second bottom, where the light can come down from the binah. And the other is called *mnulah*, which is like a lock, *manul* in Hebrew. Clearly?

So in every *sfirah* are now two from that moment when the malchut has ascended to binah. One is then new bottom that is called *miftecha*/key; there is a key that the light can come down. Why? Because there is *yesod* of the malchut. And the other is lock, there is malchut the malchut that makes a full stop and then the light cannot come down. Clearly? So in every *partzuf* there are two options.

It will live in us step by step. You understand? Everything on the drawing will slowly start to live in you. You will feel every *sfirah*, you will experience that really emotionally. I already feel that you are already experiencing quite a bit without being able to repeat what I have said here. It is not important that you do that... You will do that with your own words... but also words are not important. I use a lot of words, because it is not possible otherwise, it is but as you experience more, or I will feel ... what I feel, then we will have fewer words then we will deal more with *sfirot* etc., then it will already be clear. Just as with reading notes, exactly the same. Just like a conductor, who looks at the scores and can sing, an entire orchestra can ... He does feel an entire orchestra of 50 different instruments, he hears everything. He looks at such a sheet of paper and he can see it etc. This is how the *Zohar* is made. The *Zohar* is just like a score of an opera or of a song, whatever, but for the spiritual singing. The entire Tree of Life sings to man and that is the *Zohar*. It will come to us step by step and all the changes that we see now ...

Look, we have now talked about the *gadlut*. Along with the story I make *gadlut* in myself. Where I can at that moment, I go upstairs and then I bring everything down again. Clearly? We will do everything that we learn in this way. We bring it up together with the story and bring it down. Down to yourself, to your own *kelim* and not to something someone tells you. You correct only in yourself and not the follower of that or that religion, or whoever, of mister this or mister that, of this saint or that saint. No, you are holy, you and the Creator and no one else.

"Because at the time when the lower improve their actions, and let ascend Ma'N to Zo'N and now Zo'N causes the Ma'N to ascend to *abba ve ima*" the next link **and see here the *abba ve ima*** so the first three of binah **and yissu't** the seven lower ones of binah **become one *partzuf***, one unit, 10 *sfirot* **and they** *abba ve ima* **rise to Arich Anpin** to Arich Anpin's head. And look what he says, so they come into the head of Arich Anpin **and they now give from above the perfect/complete *mochin*** so light *chochmah* from the head of Arich Anpin. And complete *mochin* means *ga'r* **with a gleam of *chochmah* that they pass on from Arich Anpin to Zo'N**, because Zo'N has also been raised. Do you see that? Zo'N has been raised to the previous location of the lower binah. And binah gives to the binah - do you see that? - but binah gives to the previous binah, because nothing disappears in the spiritual. Binah stood where Zo'N now stands and the lower comes to the higher and that becomes as higher - the law. So the Zo'N now stands where the lower binah stood. Then from above comes the *mochin*, the *chochmah* now comes, the *chochmah* of the binah and it radiates back to all binah - binah with binah - so it radiates to the binah. And in the lower binah there is Zo'N and Zo'N now gets that *mochin*, the light of *chochmah*, the light of life. And at that moment absolutely no unclean forces are felt, nothing, no harm can be felt at that moment. Evil then does not exist at that moment for the field

of experience of the person who experiences it at that moment. Clear? And more and more, every day more and more and more, until the moment when man absolutely has nothing so to say from below to correct. He can no longer bring Ma'N himself. I hope we get such a problem as soon as possible.

We go on. See what he says now. So that chochmah that is now coming to Zo'N, to z'a and malchut, they stand in the place of the lower binah. And of course the souls also pull in **and the z'a** I have written it as Zo'N to make it simple, but it is z'a and then nukvah **to the nukvah** nukvah is next to him, z'a, a head smaller. And that nukvah receives the light **in the secret / essence of 100 blessings** I had learned for so many years and I could never understand what 100 blessings means. King David instituted that. I had asked everywhere and searched everywhere and I had never understood it. "Just do it, say 100 blessings every day, just with your mouth and stuff." But look at what he says, that nukvah receives 100 blessings. And now look carefully what the answer is. Just to hear this answer it was worth being born. Look what he tells us. Now he tells what those 100 blessings are that nukvah receives. And I am then attached to that nukvah, then I also receive those 100 blessings a day. Well, then it's worth living today. **for the samech** the samech of binah. Look at the binah **who are are the high abba ve ima** do you see in the drawing that samech and that abba ve ima? So that abba ve ima is samech **and it has become one with the mem** and mem is 40 and samech is 60 and they now come to the head and they become 100. And of those 100 everything is given down to z'a. And z'a does not need it for himself, it gives it to the nukvah. And the nukvah of the malchut, the kingdom of heaven ... What is nukvah? The kingdom of heaven. That is what it says, kingdom of heaven that is the nukvah of Atzilut. And she gives it further to this human being who has caused all that **who is yissu't that ascends and together they become the number 100.**

And now finish the last sentence:

אכן בעת שהתחתונים חוזרים ומקלקלים מעשיהם, נמצאים המוחין מסתלקים מהזו"ן וחוזרים לביחנת ו"ק ונקודה..

However, in the time that the lower so the humans **return to their damaging/destruction of their deeds**, their actions, so to sin again - what happens then? **then the mochin** the light chochmah **is poured from the Zo'N** when the lower ones are worth it then it is, but otherwise the light is poured out... where? The light then goes back up **and Zo'N returns** to the step as he was **in the state of wa'k / six sfirot and a dot.** and then he is wa'k again, a condition of katnut/small situation. So when man sins again, the light chochmah returns, and everything returns to the minimal state. The minimum condition is always katnut, small condition.

"Zo'N returns to six sfirot". What is the minimum condition of Zo'N? Six sfirot of z'a and a tip of the malchut, less is not possible. Even when people here on earth do everything upside down, do everything beastly, six sfirot of them will always exist and one tip of the remember what we learned with that *shoshannah*, the lily? One keter, one point above, always shines in the event that man does return. So six plus one, the minimum state remains.

וגם או"א וישסו"ת מתחלקים זה מזה ואו"א עי' נעשים שוב לס' שהיא שש ספירות חב"ד חג"ת לבד, שכל אחת כלולה מיו"ד, וישסו"ת שוב נעשים לס' סתומה, שהיא תנה"י דאו"א לבד. כנ"ל

And also abba ve ima and yissu't are divided one after the other, they are torn apart as it were. Do you see that? Just as it was before with the minimal katnut, yissu't separate and abba ve ima separate, torn apart by man, because man started to behave badly here on earth. Then it makes no sense for the higher to give to the lower, because otherwise it will consume that for something that is not good, as Adam did, etc. **and the high abba ve ima they will be back to**

samech to 60 and not up to 100 as it was together **which is** only **six sfirot, chochmah, binah, daat, chesed, gvurah, tiferet, and each of them contains 10**, for all sfirot are interconnected as we have learned **and yissu't returns and was hidden as the end mem**. Yissu't returns to 40 and not 100 **that is only taneh'y tiferet netzach hod yesod from abba and ima. As said above.**